STATUTES OF THE DIOCESE OF CROOKSTON

STATUTES

OF THE

DIOCESE *of* CROOKSTON

PROMULGATED

AT THE

DIOCESAN SYNOD

HELD

September 20, 1921

BY

THE RIGHT REVEREND TIMOTHY CORBETT
Bishop of Crookston, Minn.

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Convocatio Synodi

TIMOTHEUS CORBETT

Dei Miserartione et Apostolicae Sedis Gratia Episcopus Dioecesis Crookstoniensis

Dilecto et Venerabili Clero tam Saeculari quam Regulari Salutem et Benedictionem in Domino:

Ad majorem Dei Omnipotentis gloriam, ad ecclesiasticam disciplinam fovendam et ad constitutionum dioecesanarum exactiorem executionem urgendam, quae constitutiones a Nobis sancitae et redactae fuerunt ad normam Codicis Juris Canonici a Supremo Pontifice, Benedicto XV, nuper promulgati necnon ad Officiales pro recto dioeceseos regimine juxta tramitem legis, constituendos, hisce litteris indicimus ac convocamus Synodum dioecesanam in Ecclesia Cathedrali Conceptionis Immaculatae hora nona antemeridiana, die 20a mensis huius anni inchoandam et eadem die unica sessione concludendam.

Jubemus, ergo, in virtute sanctae obedientiae, ut omnes et singuli sacredotes, tam saeculares quam regulares, sacrum ministerium in hac Dioecesi exercentes, superpellicio induti, ad dictam Synodum celebrandam conveniant.

Ut vero omnia dirigantur, inspirentur et compleantur a Patre luminum, ordinamus, ut in sacrosancto Missae sacrificio collecta de Spiritu Sancto post acceptam hanc Synodi indictionem addatur.

Datum ex aedibus Nostris, Crookstonii, Festo Ss. Nominis Mariae die 12a mensis Septembris A. D. 1921.

† TIMOTHEUS CORBETT,
Episcopus Dioecesis Crookstoniensis.

De Mandato Illustrissimi ac Reverendissimi Episcopi.

JOSEPHUS WURM,
Synodi Secretarius.

Acta Synodi

Die 20a mensis Septembris anno millesimo nongentesimo vigesimo primo, in Ecclesia Cathedrali Conceptionis Immaculatae, Crookstonii, Missa Solemnis coram Episcopo celebrata est, prae-

sentibus sacerdotibus dioeceseos tum saecularibus tum regularibus. Finita Missa, Litaniis recitatis et cantata hymno "Veni Creator" lectum fuit decretum de Synodo aperienda et nomina Officialium Synodi promulgata fuerunt. Lecto Decreto de Fidei professione, Secretarius omnium nomine professionem Fidei recitavit, quam omnes Synodales coram praeside emiserunt.

Deinde Secretarius, instante Promotore annuenteque Episcopo, Decretum confirmationis Synodi una cum emendationibus et novis Statutis additis praelegit. Omnes demum Officiales Dioecesani a Synodo renuntiati riteque approbati juramentum in manus Episcopi praestiterunt.

Reverendissimus Ordinarius paternam allocutionem ad clerum tunc habuit, decretorum observantiam, spiritum sacerdotalem, zelum animarum mutuamque sacerdotum charitatem fortiter, licet suaviter, urgens. Deinde Reverendissimus Episcopus Synodo finem imposuit et, decantato solemniter cantico "Te Deum" acceptaque benedictione Episcopali, omnes in pace, de bene factis gaudentes, recesserunt.

MOSES DUFAULT,
Synodi Notarius.

Synodi Officiales

Promotores: Adm. Reverendus Aloysius Hermanutz, O. S. B., V. G.
Reverendus Elias Theillon.
Secretarius: Reverendus Josephus Wurm.
Notarius: Reverendus Moses Dufault.
Lectores: Reverendus Alfredus Mayer, O. S. B.
Reverendus Paulinus Wiesner, O. S. B.
Magister Caeremoniarum: Reverendus Moses Dufault.
Cantores: Reverendus Alexander Merth.
Reverendus Josephus Fraling.
Reverendus Eugenius J. Lemire.
Reverendus Joannes P. Funk.
Reverendus Adamus J. Junghans.
Reverendus Ladislaus Grochowski.

Synodales

Adm. Reverendus Aloysius Hermanutz, O. S. B., V. G.
Reverendus Elias Theillon.

Reverendus Josephus Wurm.
Reverendus Moses Dufault.
Reverendus Martinus J. Noesen.
Reverendus Eugenius J. Lemire.
Reverendus Josephus Fraling.
Reverendus Joannes J. T. Philippe.
Reverendus Adamus J. Junghans.
Reverendus Henricus Pelger.
Reverendus Joannes P. Funk.
Reverendus Hubertus L. Nicolai.
Reverendus Alexander I. Merth.
Reverendus Antonius Drewnicki.
Reverendus Thomas G. Merrill.
Reverendus Gulielmus Klinkhammer.
Reverendus Joannes O'Dwyer.
Reverendus Joannes Baptista Fonmosse.
Reverendus Hippolytus Skopowski.
Reverendus Arthur Beaulieu.
Reverendus Carolus O. Trudeau.
Reverendus Samuel Bouchard.
Reverendus Carolus Barth.
Reverendus Paulus Lefloch.
Reverendus Ernestus Bossus.
Reverendus Ladislaus Grochowski.
Reverendus Nicolaus Stumps.
Reverendus Ernestus J. Paquin.
Reverendus Stanislaus Beaulieu.
Reverendus Ludovicus Perronnet.
Reverendus Eduardus Grimonprez.
Reverendus Carolus J. Keyser.
Reverendus Carolus J. Deshaies.
Reverendus Patricius Lyons.
Reverendus Nicolaus Junker.
Reverendus Ludovicus Baud.
Reverendus Fredericus J. Deschenes.
Reverendus H. J. Decker.
Reverendus J. V. Koelman.
Reverendus Thomas Borgerding, O. S. B.
Reverendus Romanus Homar, O. S. B.
Reverendus Adolphus Dingmann, O. S. B.

Reverendus Felix Nelles, O. S. B.
Reverendus Ansgar Osendorf, O. S. B.
Reverendus Alfredus Mayer, O. S. B.
Reverendus Florian Locnikar, O. S. B.
Reverendus Paulinus Wiesner, O. S. B.
Reverendus Agatho Gehert, O. S. B.
Reverendus Benedictus Schmidt, O. S. B.
Reverendus Ludgerus Ehrens, O. S. B.

Legitime Abfuerunt

Reverendus Joannes Feehley.
Reverendus Joannes Berger.
Reverendus Ludovicus Larose.
Reverendus Petrus Wollnik, O. S. B.
Reverendus S. Heintze, O. M. I.

DIOECESEOS OFFICIALES

Vicarius Generalis et Officialis

Adm. Reverendus Aloysius Hermanutz, O. S. B.

Consultores Dioecesani

Adm. Reverendus Aloysius Hermanutz, O. S. B., V. G.
Reverendus Elias Theillon.
Reverendus Josephus Wurm.
Reverendus Moses Dufault.
Reverendus Martinus J. Noesen.
Reverendus Eugenius J. Lemire.

Cancellarius

Reverendus Josephus Wurm.

Secretarius

Reverendus Moses Dufault.

Examinatores Synodales

Reverendus Elias Theillon.
Reverendus Josephus Wurm.
Reverendus Moses Dufault.
Reverendus Henricus Pelger.

Parochi Consultores

Reverendus Eugenius J. Lemire.
Reverendus Josephus Fraling.
Reverendus Adamus J. Junghans.
Reverendus Hubertus L. Nicolai.

Judices Synodales

Adm. Reverendus Aloysius Hermanutz, O. S. B., V. G.
Reverendus Elias Theillon.
Reverendus Josephus Wurm.
Reverendus Moses Dufault.

Defensor Vinculi Matrimonialis

Reverendus Joannes P. Funk.

Judex Causarum Matrimonialium

Reverendus Martinus J. Noesen.

Secretarius Curiae Matrimonialis

Reverendus Josephus Wurm.

Procurator Fiscalis

Reverendus Adamus J. Junghans.

Consilium a Vigilantia

Reverendus Josephus Fraling.
Reverendus Antonius Drewnicki.
Reverendus Alexander Merth.

Moderator Dioecesanus Nosocomiorum

Reverendus Henricus Pelger.

Censor Librorum

Reverendus Edmundus Basel, O. S. B.

Commissio Musicalis

Reverendus S. Bouchard.
Reverendus Hippolytus Skopowski.
Reverendus Joannes Baptista Fonmosse.

Commissio Constructionis

Illmus ac Revmus Timotheus Corbett, D. D., Praeses.
Reverendus Josephus Fraling.
Reverendus Stanislaus Beaulieu.
Reverendus Romanus Homar, O. S. B.
Reverendus Henricus Pelger.

Commissio Auditorum

Reverendus Adolphus Dingmann, O. S. B.
Reverendus Joannes P. Funk.
Reverendus Joannes O'Dwyer.

Commissio Scholarum

Illmus ac Revmus Timotheus Corbett, D. D., Praeses.
Reverendus Josephus Wurm, Secretarius.
Reverendus Edmundus Basel, O. S. B.
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Reverendus Gulielmus Klinkhammer.
Reverendus Adolphus Dingmann, O. S. B.
Reverendus Ansgar Osendorf, O. S. B.
Reverendus Paulus Le Floch.
Reverendus Joannes Baptista Fonmosse.

Decani seu Vicarii Foranei

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Reverendus Eugenius J. Lemire.
Reverendus Josephus Fraling.
Reverendus Alexander Merth.
Reverendus Martinus J. Noesen.
Reverendus Edmundus Basel, O. S. B.
Reverendus Paulinus Wiesner, O. S. B.

Coetus pro Sacerdotibus Infirmis Sublevandis

Illmus ac Revmus Timotheus Corbett, D. D., Praeses.
Reverendus Josephus Wurm, Secretarius.
Reverendus Alexander Merth.
Reverendus Arthur Beaulieu.
Reverendus Paulus Le Floch.

Membra Incorporationis Dioeceseos Crookstoniensis

Illmus ac Revmus Timotheus Corbett, D. D.

Adm. Reverendus Aloysius Hermanutz, O. S. B.
Reverendus Josephus Wurm.
Reverendus Thomas G. Merrill.
Reverendus Moses Dufault.

Scholarum Dioecesanarum Praeses ac Custos

Reverendus Hubertus L. Nicolai.

Confraternitas Sacerdotalis Adorationis SS. Sacramenti

Reverendus Hubertus L. Nicolai, Director.

Confraternitas Sanctissimi Cordis Jesu

Reverendus Moses Dufault, Director.

PROMULGATIO DECRETORUM

Hisce promulgamus universa et singula statuta, quae in hoc libello continentur, tum ea, quae in Synodo Dioecesana promulgata sunt, tum ea, quae antequam Synodi decreta typis mandata essent, placuit Nobis decernere, eaque vim legis habere edicimus; mandantes ut ab omnibus et singulis sacerdotibus, tum saecularibus tum regularibus, fideliter et adamussim serventur.

STATUTES OF THE DIOCESE OF CROOKSTON

CHAPTER I

Clerics in General

§ 1. DE VITA ET HONESTATE CLERICORUM

Praenotanda

The Ordinary's circulars must be obeyed and his letters answered without delay. To leave unheeded the Bishop's commands constitutes a grave neglect of duty, and the Reverend Clergy are, no doubt, aware that disobedience in so grave a matter would be sufficient cause for punishment.

The Pastors will read at Mass on Sundays any letter of the Holy Father mailed to them from the Chancery and also the Bishop's letters on Diocesan and Parish matters.

All clerics, but especially the priests, are under this special obligation to obey and respect their respective Ordinary. (Can. 127.)

The office imposed on clerics by the Bishop must be accepted and faithfully attended to as long as the Bishop judges that the needs of the Church in his Diocese require the services of the priest. (Canon 128.)

Any priest of the Diocese who will not in due form and in all earnestness announce our regulations or who does not obey the Diocesan Statutes, or who neglects to work for the welfare of the Diocese in general and his own mission in particular, will be reckoned among those "qui legitimae suorum episcoporum auctoritati repugnaverint" (Con. Balt. II p. 59, n. 90) and will in consequence be treated as such. (Can. 2331.)

Christ and the Priest

1. By his ordination the priest becomes the man of God, God's

agent, God's ambassador, the personification of Christ, the mediator between God and man, the guardian of God's Church and the protector of society, constantly calling its members to a sense of their immortal destiny. The priest, who is and should be a real copy of Christ, must make a serious and profound study of the life of Christ, Whose spirit working in the priest makes his ministry fruitful. St. Paul knew only Christ and Him crucified. The priest's progress consists essentially in drawing nearer to God and in occupying his mind with God. To Christ, the Original, the priest must go for knowledge. An "alter Christus," the priest must renounce all things and strip himself of any ordinary attachment to creatures. As captain in the great conflict against evil, the priest must constantly look up to Christ, strenuously defend His rights, fearlessly root out evil, in face of a corrupt and criticising world, diligently cultivate virtue, assiduously gain souls and extend the Kingdom of God. For effect in preaching the Word of God, the priest should live and die as a poor man, like his Divine Master. Christ preached and practiced self-denial, regarding only the interests of eternity. God alone sees the prayers, sufferings and trials of a pious, zealous and mortified priest, whose life is hidden from the sensual world which is truly incapable of giving him any peace. The priest, being in a special sense a man of prayer, should not neglect prayer on account of work, remembering that he is never serving God by omitting prayer and his spiritual duties. After spending the whole day in labor, Christ went up into the mountain to pray. Many years of His life did Christ spend in prayer and silence. As Christ, the priest must practice humility. All Christ's life is an evidence of humility. In the hands of God the priest must be all in all to others to gain their hearts to God. As Christ, the priest must be the very model of sanctity. The sanctity of Christ must abide in him before he can command it to others. Sanctity is a personal affair; one can succeed in it only in as much as he will attend to it himself. Sanctity means principally purity of conscience and purity of motive in God's work. A priest must maintain, regardless of cost, the interests of the Lord, speak, exhort, beseech and rebuke by word and example. He must spend his life in apostolic labors, endeavoring to procure God's glory and delivering himself up, if necessary, for the salvation of men.

On the altar Christ is a model of pure zeal for the priest, Our

Lord's death having been intended for the honor of God and the salvation of mankind. On the altar Christ is a model of mortification for the priest, representing the sorrowful scenes of His immolation on Calvary. On the altar Christ is a model of holy sacerdotal life, the life of Christ in the Holy Eucharist being a continual exercise of all virtues. The good priest, indeed, finds consolation and sanctification in the imitation of Christ, in study, spiritual exercises, occupations and trials. Ecclesiastical science makes him avoid the occasion of sin found in idleness. The administration of the sacraments, visiting the sick, encouraging the downcast, exercising charity and burying the dead are also means of his sanctification. Other friends may deceive and disappoint the priest, but Our Divine Lord, his model, never. The soul of a pious priest, being attached to God, will not easily be troubled, nor sorrowful. He knows that everything done for God will be rewarded; and everything not done for God is dead and lost.

Both the interior life and the exterior behavior of the clergy must be superior to the laity and excel them by the example of virtue and good deeds. (Canon 124.)

The Council of Trent (sess. 22, cap. 1) says about clerics: "Thus it is entirely proper that clerics, who have been called to fellowship with the Lord, should so form themselves in their life and morals that by outward conduct, demeanor, walk, speech, and in any other way they appear grave, modest, and as completely guided and influenced by their holy religion."

The second Council of Baltimore (n. 152) remarks: "Whereever priests may be, they should by outward appearance and walk, yea by their very looks and voice, manifest modesty and seriousness. Let them avoid too loud talk and laughter, excessive jest and merriment, and whatever may betray a light mind."

Spiritual Exercises

2. The Ordinary must see to it that (1), the clergy go to confession frequently (Can. 125. 1), (2), make a meditation of some duration, visit the Blessed Sacrament, say the Rosary, and examine their conscience daily. (Can. 125, 2.)

3. We command that all secular priests of our diocese make a retreat annually at a time and place determined by us; no one shall be excused from this retreat unless in a special case he has written permission of the Ordinary. (Can. 126.)

The Priest and Meditation

4. Meditation makes men of seriousness, of virtue and conviction; hence comes that wonderful power of thoughtful priests over human hearts and minds. Meditation unites the priest to God and thereby he takes from God all his influence, authority and strength. Meditation checks the vagaries of the mind and fills it with heavenly consolation amidst struggles. The knowledge of God remains external to us without meditation. Mentally dissipated priests, unable to find in exterior objects the comfort they expected, become sorrowful, tormented and disgruntled. The peace of God acquired by meditation, visible in the appearance of the meditating priest, fills with confidence the souls of those to whom he ministers in the confessional, in the sick-room and at the death-bed. Meditation makes the priest's troubles easy to bear, for the thought of God illumines all his actions, all being done for the Master. Meditation makes the priest lead an interior life, which is the only real life, by which he is recognized as the man of God, and not a man of the world, indulging in frivolities which make him lose all special deference. The priest should not squander his time in the society of worldlings, nor be anxious for news, nor burden his mind with silly stories and the gossip of the world, while our Holy Faith could furnish him so many sublime truths to satisfy his mind and to afford him profit and pleasure.

Science and Study

5. Clerics should not, especially after receiving Holy Orders, put aside study; they should diligently seek that solid doctrine in the sacred discipline, which is handed down from the Fathers and commonly accepted by the Church, avoiding thereby profane novelties and false science. (Can. 129.) To keep abreast of the times the priest must keep in touch with current events and, therefore, with the daily press, but let the reading of newspapers never be excessive, nor detrimental to his priestly and spiritual life. (Balt. 3, n. 76; Balt. 2, n. 167.) Woe to the priest who fails to study, especially the priest living in the country. Study is necessary for protection. Idleness has taught much evil.

6. Newly ordained priests, unless excused by the Ordinary, must pass an annual examination for five years. (Can. 130;) (*Conc. Plen. Balt. III,* 187.)

Examinis Juniorum Sacerdotum Materia in Singulos Quinque Annos Distributa

Anno Primo

1. Ex Theologia Dogmatica: Tractatus de Apologia Revelationis Christianae et Tractatus de Fontibus Divinae Revelationis.
2. Ex Theologia Morali: Tractatus de Actibus Humanis, de Conscientia, de Legibus, de Peccatis et de Virtutibus.
3. Ex Codice Juris Canonici: Liber Primus. Statuta Dioecesana.
4. Ex Sacra Scriptura: Occasio, Scopus et Argumentum Generale Evangelii Sancti Matthaei.

Anno Secundo

1. Ex Theologia Dogmatica: De Ecclesia, de Romano Pontifice, de Regula Fidei, de Sacramentis in Genere, de Baptismo et Confirmatione.
2. Ex Theologia Morali: De Praeceptis Decalogi, de Praeceptis Ecclesiae, de Jure et Justitia.
3. Ex Codice Juris Canonici: Liber Secundus.
4. Ex Sacra Scriptura: Occasio, Scopus et Argumentum Generale Evangelii Sancti Marci.

Anno Tertio

1. Ex Theologia Dogmatica: De Deo Uno, Trino et Creatore.
2. Ex Theologia Morali: De Contractibus, de Obligationibus Particularibus, de Sacramentis in Genere, de Baptismo et Confirmatione.
3. Ex Codice Juris Canonici: Liber Tertius.
4. Ex Sacra Scriptura: Occasio, Scopus et Argumentum Generale Evangelii Sancti Lucae.

Anno Quarto

1. Ex Theologia Dogmatica: De Verbo Incarnato et de Gratia.
2. Ex Theologia Morali: De Matrimonio, de Poenitentia, de Extrema Unctione, de Ordine.
3. Ex Codice Juris Canonici: Liber Quartus.
4. Ex Sacra Scriptura: Occasio, Scopus et Argumentum Generale Evangelii Sancti Joannis.

Anno Quinto

1. Ex Theologia Dogmatica: De Eucharistia, Poenitentia, Extrema Unctione, Ordine et Matrimonio.
2. Ex Theologia Morali: De Matrimonio, de Censuris, de Irregularitatibus et Indulgentiis.
3. Ex Codice Juris Canonici: Liber Quintus.
4. Ex Liturgia Sacra: Rubricae Missalis, Breviarii et Ritualis.
5. Historia Ecclesiastica.

In making appointments to ecclesiastical offices or benefices, the preference shall be given, everything else being equal, to those who have been more successful in these examinations. (Can. 130.)

The Baltimore Council requires that examinations omitted without proper permission, or found insufficient, be taken or repeated at the end of the five year period.

Relation of Clerics to Women; Housekeepers

8. Clerics may not retain nor visit persons of the opposite sex of whom there can be the slightest suspicion. The spirit of the world is the spirit of impurity. They are allowed to retain only such women as can naturally fall under no suspicion, such as the cleric's mother, sister, aunt or the like, as also such women of sound morals combined with such an age as would remove all suspicion. It is the right of the Ordinary to judge whether the retaining or visiting of females, even those of whom there is commonly no suspicion, constitutes a scandal in a particular case or brings with it the danger of incontinence; to whom also is given the right to prohibit such retention or visits. (Can. 133, 3.) Contumaces praesumuntur concubinarii. (Can. 133, 4.)

9. No priest may ride out or travel with a female. No priest is allowed to live in lodgings or in a private house without permission of the Ordinary. The housekeeper should be kept to herself and at a distance, but should be treated with kindness and respect. Her office is the kitchen and not the parlor, to entertain the callers. The housekeeper should be about forty years old, of a good name, solid piety, not a ruler but a servant. She should not be allowed to mingle with parish affairs. Prevent her from receiving curious women, who bring the news concerning things and persons, who profess personal attachment and great interest, but pick up and carry away everything said and done. These

betrayers of secrets and detractors often repeat some innocent word of the priest, which breaks friendships and divides the parish. Receive no tales, suggestions, or commands from the housekeeper. Pay her wages monthly so as to be independent. Great prudence should be exercised by priests in their dealings with women. Woman was the occasion of sin to Adam, David and Solomon. Be polite to all, seek the company of none. Let priests not visit, except for strict business. To frequent parties, weddings and banquets is dangerous for a priest.

Office, Dress, Forbidden Occupations and Amusements

10. Clerics in major orders are bound to recite the canonical hours daily in their entirety with the proper and approved breviary. (Can. 135.)

11. All clerics are bound to wear a becoming clerical garb in accordance with the legitimate customs of places and the regulations of the Ordinary. (Can. 136, 1.) The ecclesiastical dress in The United States consists of the Roman collar and cassock in the house and Church; of the Roman collar and black suit outside. (Balt. Conc. III, 77.) No priest of this Diocese may appear without the Roman collar either in this Diocese or a strange Diocese. He should wear the cassock in and about the church and presbytery; he should dress his hair simply (Can. 136, 1), and may not wear a beard without permission of the Ordinary. (*Conc. Plen. II*, n. 151.)

12. Clerics are forbidden to go bail even on their own property without the permission of the Ordinary. (Can. 137.) No priest is allowed to leave the altar to take up a collection while celebrating Mass. (*Conc. Plen. Balt. III*, 293.)

13. Priests should not engage in any occupation unbecoming to the clerical state, such as games of hazard connected with staking of money, carrying of arms, unless there is a just cause for fear, nor in hunting, and never in that kind of hunting that is done with much display and publicity. (Can. 138). Smoking on the street is unbecoming and strictly forbidden. Clerics must not visit saloons and places of the same nature excepting for a just cause approved by the Ordinary. (Can. 138.)

14. Priests without an Apostolic Indult are not permitted the practice of medicine, the Code making no distinction between medicine and surgery as to the strict necessity of obtaining the papal

permission. Without an Apostolic Indult they may not adopt the profession of notaries public, except in ecclesiastical courts. The same prohibition extends to all public offices which involve jurisdiction or administration, such as of judges, governors, mayors, senators. (Can. 139, 2 and 4.)

15. No priest may engage in secular negotiations, accept offices of president, director, secretary, treasurer of banks, institutions of credit and the like. (Can. 139, 3.) No priest of the Diocese may accept the chaplaincy of a Catholic society without the written permission of the Ordinary. No priest will address any non-Catholic society without the permission of the Ordinary, nor a Catholic society without the invitation of the chaplain, the rights of the pastor being respected.

16. No priest shall institute any legal proceedings against any lay person or cleric. (Pius X, 1911.) (Can. 2341.) No church dues shall be collected by law at any time without the written permission of the Ordinary. (*Conc. Balt. II.* 155.) No priest shall join any political society, or interfere in politics, unless there be question of safeguarding the rights of the Church and the welfare of the State. He shall not discuss politics, neither in the pulpit nor on a public platform. (*Balt. III,* 83.) All works treating of Catholic faith, morals, devotion and discipline, require the approbation of the Ordinary for secular clergy, and their major superiors for religious. (Can. 1385.) Works by clerics on profane subjects should have permission of the same superiors. (Can. 1386.)

17. Priests are strictly forbidden to visit balls, dances, theatres circuses, horse races, baseball and football games, and unbecoming shows. Public moving picture shows, many of which are of a low type and destructive of good morals, should be avoided. (Can. 140.) Theatrical representations by school children, college students, or members of the parish, when under proper Christian safeguard, are not affected by the Code.

18. A priest who vacates his parish without permission of the Ordinary ipso facto loses the faculties of the Diocese. The same rule applies to Regulars, whom their superior has transferred to another diocese, or who leave the diocese for an indefinite time.

Priest and Charity

19. Although not bound in justice, the spirit of the gospel and of charity urge the priest to contribute to works of charity, espe-

cially to diocesan institutions. In their last will and testament priests should remember the needs of the Diocese; neither should they fail to remind the laity, from time to time, of the benefit of testaments made in favor of diocesan institutions.

Gravi sub poena prohibemus quin ulla denuntiatio ad Supremam S. Officii Congregationem dirigatur nisi prius ad Nos mittatur sigillo clausa; Nobis deinde ad præfatum S. Tribunale tutius transmittendam. (Ep. Card. Sec. Stat. 1918.)

The Priest's Library

20. A priest should possess a good and well-ordered library. The library often bespeaks the character of a man. Sacred study fills the mind with the great thought of eternity and of our Holy Faith, and thus preserves one from sin. Study is as necessary now as it was in the seminary, the priest being the teacher of morality, the physician of the soul and the judge of the conscience. The priest should be the gentleman and the scholar of the community. Piety and knowledge, so essential to the priest, will be found in the reading of spiritual, theological and scriptural books. By discarding dogmatic books some grow weary of old truths, old modes, old prayers; and wishing to abandon the beaten path of our fore-fathers of the faith crave after originality, for vain reputation. Great vigilance should be exercised against modern thought which sets God aside. Worthless novel and newspaper readers give a cold chill, yea, scandalize the faithful by their indifference in parish matters, their frivolous talks on politics, theatres and feastings. Religion they would confine to the pulpit. Priests who have too little to do should become authors and serve the Church by their writings. Good books are our faithful friends, who soothe somewhat our sorrow, assist us in instructing and guiding the faithful, and sanctify our immortal souls. Books will cause a priest to remain a man of culture and study. A priest is ordained to be a defender of the truth and should be always prepared to reply to current objections, which, indeed, demands systematic study. Money invested in books is the only form of wealth that gives no scandal. Money makes a priest independent, rebellious and self-sufficient. His wealth is a detriment to the spiritual and financial part of the parish; his preaching of self-denial, poverty and of the example of Christ producing little or no effect and the people failing to contribute on account of his money. Love of

money blinds men. Argentum et aurum non est mihi (Acts III, 6).

§ 2. CONFERENCES

Time, Place, Persons

21. In the episcopal city and in the different deaneries conferences shall be held several times a year on days appointed by the Ordinary, on moral and liturgical subjects; to these may be added other exercises which the Ordinary may deem opportune for augmenting the science and piety of clerics. (Can. 131, 1.)

All seculars as well as religious, though they be exempt religious, having the care of souls must attend these conferences unless they are expressly excused by the Ordinary of the place, as also all religious who have obtained faculties to hear confessions in the Diocese, unless they have such conferences in their own house. (Can. 131, 3.)

Priests who are obstinate and persist in violating the precept of Canon 131 may be punished by the Ordinary. (Can. 2377.)

Order of Conferences

22. The Ordinary of the Diocese appoints the day and place of conferences at which the Dean presides. He will begin the morning conference at ten o'clock, with the "Veni Creator Spiritus" and the "Deus, qui corda. etc." The Dean will then request successively some of the Reverend Fathers to read their papers on the subjects made known to them a month previous. After each paper there will be a discussion by the Fathers. The conference will close with prayer. The afternoon session will open at 1:30 o'clock, the same program being observed. The secretary appointed by the Dean will mail to the Bishop papers read, the minutes of each conference, and the names of the clergy present or absent belonging to the deanery.

CHAPTER II

De Clericis in Specie

§1. THE PARISH AND ITS PRIVILEGES

Limits

23. The Diocese is divided into parishes, over which a pastor, proper to the territory assigned, is placed. The Ordinary constitutes parishes and determines their limits, assigns pastors and their salary. (Canon 216, 1). Without the special permission of the Holy See, no new parishes for distinct nationalities or for classes of people are to be established in the same town or city. (Can. 216, 4.) All parishes should have a parochial seal and a safe place for parochial books, the Bishop's letters and other documents. (Can. 470.)

Where different, mutually independent parishes of different tongues have been established, the faithful will belong to the nearest parish of their tongue. When they are much too far away from such a parish they will attend the nearest.

Where there are many parishes of the same tongue in one city or place, the Ordinary will assign the limits of each. In country places the faithful will go to the nearest church as their proper parish, until limits have been definitely determined. For special reasons the Ordinary may permit a parishioner to join a different parish for a time.

24. Faithful belonging to a church where Mass is celebrated only once or twice a month should attend Mass in a neighboring church as much as possible. They are, however, obliged primarily to the support of their proper parish church and they enjoy parochial rights only in their proper parish.

Renting Pews

25. As a general rule pews should be rented only to the parishioners. No pastor is allowed to rent pews to a person or family belonging to another parish unless he has made certain that the person or family have a pew in their own proper parish.

Interference

26. If any congregation or part of it, or any lay members of the church shall interfere with ecclesiastical authority by trying to retain a priest in any congregation against the will of the Bishop, or refusing to give obedience and support to a priest sent by the Ordinary, the church of such congregation shall be interdicted, i. e., no religious services shall be held therein, and the ringleaders of the interference shall fall under the censures of the Church, subject to the judgment of the Bishop. (*Conc. Balt. II*, p. 113 n. 186. Can. 2331, 2.)

27. No priest shall interfere with the local government of any other parish, nor shall he administer any sacrament therein, except when called to administer to the dying, but even then he should notify the pastor.

28. No priest under our jurisdiction shall keep up, directly or indirectly, communication with a congregation or mission, or part of the same, thereby disaffecting the people from their lawful pastor.

Precedence

29. First: Vicar General.

Second: Consultors.

Third: Deans (can. 450), Pastor of the Cathedral (can. 478), Irremovable Rectors.

Fourth: Chancellor, Secretary, Promotor Fiscalis, Defensor Vinculi, Examinatores Cleri, Parish Priest Consultors, Concilium a Vigilantia, Superintendent of Schools.

Fifth: Simple Pastors, Chaplains, Assistants and Regulars.

In each grade precedence will be recorded according to the date of appointment, or priesthood, or age. (Can. 106.)

§ 2. THE DIOCESAN CURIA

Persons

30. The diocesan curia consists of all those persons who aid the Bishop in the government of the entire Diocese. They are: The Vicar General, Official, Chancellor, Promotor Fiscalis, Defensor Vinculi, Synodal Judges and Examiners, Parish Priest Consultors, Auditors, Notaries, Cursors and Apparitors. (Can. 363.)

31. At their appointment in writing they must (1) swear into the hands of the Bishop that they will discharge their duties faith-

fully and without human respect; (2) that when performing their duties they will do so under the supervision of the Bishop, according to the terms laid down in the law; (3) that they will hold themselves strictly bound to secrecy within the limits and to the extent set by law or by the Bishop. (Can. 364, 3.)

§ 3. THE CHANCERY AND THE CHANCELLOR

Chancery Regulations

32. All official communications, petitions for dispensations, and remittances should be addressed to the Reverend Chancellor. They should contain the name of the church and of the pastor. All remittances should be made by check or registered mail in the name of the Ordinary and the receipt for the same kept by the pastor.

Matrimonial Petitions

33. All petitions for matrimonial dispensations must be made in the proper form, addressed to the chancellor and signed by the pastor. No petition will be received by telephone or telegram, except in extreme cases. The parties themselves are not to be sent to the Bishop under any circumstances. The petition should contain: (1) the names of the parties, (2) the particular impediment to their marriage, (3) the reasons for the application (when the case requires it, the age and position of both parties) which should be carefully stated.

Where such are required the specified alms must invariably accompany the petition, except in cases of poverty, when the application must be made in "forma pauperum, onerata conscientia applicantis." The neglect of any of these conditions exposes the application to danger of refusal.

Alms

34. The alms required are as follows:

For one bann	$ 2.00
For two banns	4.00
For three banns	5.00
Mixta Religio	5.00
Disparitas Cultus	5.00
Consanguinity, 2nd degree	10.00
Consanguinity, 3rd degree	5.00
Affinity, 1st degree	10.00
Affinity, 2nd degree	5.00

When the parties are not able to pay the prescribed amounts the pastor is in conscience bound to ask and remit what they can or will give. In case the dispensation is refused or parties do not avail themselves of it, the alms will be returned.

Reports, Collections

35. 1. No one is permitted to collect in the Diocese without the written permission of the Bishop.

2. All reports should be in the hands of the Reverend Chancellor on the appointed day.

3. When a collection is ordered, all receipts of all the Masses of the day are to be forwarded within ten days after it has been taken, checks being made payable to the Bishop.

4. Church property must be adequately protected by insurance in the name of the parish corporation against fire and tornado to the extent of 80 per cent of the sound value of each building and its contents.

5. All deeds and abstracts of title for church property should be carefully examined by experts before they are submitted to the Bishop for his approval. After his approval the deeds are to be recorded as prescribed by the civil law and then (together with abstracts) returned to the Chancery to be preserved in the diocesan archives. (*Conc. Plen. Balt. III*, n. 282.)

6. Priests from other dioceses visiting, or preaching missions or retreats, must send their Celebret to the chancery for faculties. Pastors must apply for faculties for such priests.

7. Substitutes are to be paid out of the salaries of those who employ them.

Date of Collections

36. Cathedraticum, January 1st; Indians, Negroes and propagation of the Faith, first Sunday in Lent; Holy Land, Good Friday; Orphans, Easter Sunday; Holy Father, second Sunday in July; Seminary, first Sunday of October; Catholic University at Washington, first Sunday of Advent.

Rules of Diocesan Priests' Fund

(*Conc. Balt. III*, 70.)

37. 1. The money of the Diocesan Priests' Fund shall be obtained by an assessment levied on each parish and mission church.

2. Inability from sickness, accident or old age, to discharge the

duties of his ministry, shall entitle any needy diocesan priest to receive from the fund such assistance as the board may determine in accordance with his needs.

3. No priest of the diocese, incapacitated as above, shall be entitled to any allowance from the Diocesan Clerical Fund after the board of directors have decided that he is again able to perform the duties of his ministry.

4. Priests of the diocese who, through frailty or censure have incapacitated themselves for the functions of the ministry, shall not be entitled to any allowance from the Diocesan Clerical Fund, the Diocese or the Right Rev. Bishop; but they may be given from this fund such amount as the Board of Directors may decide, provided they go to some place of retreat, prescribed by the Bishop.

5. From the decision of the Board there is no appeal except to the usual ecclesiastical courts.

6. No priest, not actually affiliated to this diocese, is entitled to any assistance from the Diocesan Clerical Fund, unless at the good will of the Board.

7. Any priest severing his affiliation to this diocese thereby forfeits all claims to this fund.

8. No drafts shall be made on the treasury, except by order of the Board of Directors. All drafts on the treasury, for the assistance of priests mentioned in the foregoing, shall be signed by the Secretary and countersigned by the President. All applications for assistance from the fund shall be made in writing to the Secretary of the Board. The Treasurer shall be required to give bonds.

9. On the death of a priest of the diocese, the Secretary will send to each member of the clergy of the diocese a notice of the same, of the date and of the place of funeral, together with a request that he celebrate as soon as possible three Masses for the repose of the deceased priest's soul.

§ 4. SYNODAL EXAMINERS AND PARISH PRIEST CONSULTORS

Appointment

38. Following the prescripts of Canon 385 we hereby appoint the synodal examiners and parish priest consultors proposed in the Synod and approved.

Time of Office

39. Examiners and parish priest consultors, whether synodal or prosynodal, go out of office ten years from the date of their appointment, or, if a synod is held, even sooner. (Can. 387.)

Duties of Synodal or Prosynodal Examiners

40. The synodal examiners have a twofold office: 1st, to conduct examinations of those who aspire to be parish priests or irremovable rectors; 2nd, to act with the Ordinary in the administrative removal without an ecclesiastical trial of a rector. Others performing these duties would act invalidly. The synodal examiners will perform their task diligently, especially at the examinations which are held for the provision of parishes, and in the course of procedures aiming at the removal of pastors (2148). For the examination of candidates for Holy Orders and of such priests as desire the faculty of hearing confessions and preaching, and also of newly ordained priests for five years after ordination, the Bishop is at liberty to employ the synodal examiners or others. (Can. 389.)

Parish Priest Consultors

For a revision of the acts in the removal of a pastor decreed by his Bishop and two synodal examiners, the parish priest consultors have a part. The Bishop and the two senior consultors determine whether the essential formalities prescribed by the new Code have been observed and whether the reason alleged for removal has been solidly established. The voting on these points is secret and the majority rules. The written record of the proceedings is signed by the Bishop and both consultors. If the recourse of the deposed pastor is rejected, the decree of removal is put into execution. The Bishop is obliged to ask, but not to follow, the advice of the two consultors in providing for the maintenance of the deposed pastor. (Can. 2153.)

Oath of Synodal Examiners and Parish Priest Consultors

41. Our Most Holy Father, Pius X, decreed that for the future both Synodal Examiners and Parish Priest Consultors, who are associated with the Bishop in issuing a decree of removal or in the revision of such a decree are bound, each time, in the first session to take the oath hereto added, under penalty of nullity of the acts.

FORMULAE JURAMENTORUM

1. Pro Examinatoribus Synodalibus et Parochis Consultoribus

"Ego, N. N., examinator, (vel parochus consultor synodalis (vel prosynodalis) spondeo, voveo ac juro munus et officium mihi demandatum me fideliter, quacunque humana affectione postposita, et sincere, quantum in me est, executurum. Secretum officii circa omnia quae ratione mei muneris noverim, et maxime circa documenta secreta, disceptationes in consilio habitas, suffragiorum numerum et rationes religiose servaturum, nec quidquam prorsus occasione hujus officii, etiam sub specie doni oblatum nec ante nec post, recepturum. Sic me Deus adjuvet et haec sancta Dei Evangelia, quae meis manibus tango." (*Acta Ap. Sedis.* IV, 141.)

2. Pro Examinatoribus Cleri

"Ego, N. N., juro ac spondeo me munus meum sincere adimpleturum nec intuitu examinis dona accepturum esse. Sic me Deus adjuvet et haec sancta Dei Evangelia."

§ 5. THE DIOCESAN CONSULTORS

42. We have designated six diocesan consultors, who supply the place of the Cathedral Chapter in this country. All power attributed to the Cathedral Chapter by Canon Law, either with the Bishop or during a vacancy of the See, are to be understood as belonging to the diocesan consultors. (Can. 423–427.) A chief duty of the diocesan consultors is to appoint the temporary administrator of the vacant See. (Can. 429.)

43. The Bishop must ask the opinion of the diocesan consultors in the following cases: (1) in convoking a diocesan synod and promulgating its statutes; (2) in dividing a parish; (3) in giving religious permanent charge of a parish; (4) in appointing trustees of diocesan seminaries; (5) in selecting a new consultor to fill a vacancy; (6) in removing a consultor; (7) in alienating ecclesiastical property according to a decree of C. P. F. September 25, 1885, renewed; (8) in electing a parish whose rector is to be permanent; (9) in appointing the first rector to such parish without a concursus; (10) in determining the salary or pension to be paid to an irremovable rector who has been removed for cause or who has voluntarily resigned; (11) in defining out of a synod a rector's

salary in general, or in an individual case when the parish is unable to pay the prescribed amount; (12) in determining out of a synod perquisites or offerings for ecclesiastical ministrations; (13) in levying a new tax for the Bishop beyond what is established in law. The Ordinary would act invalidly were he not to ask the advice of his consultors, but he need not follow their advice. If any of the synodal examiners or the parochial consultors die, or otherwise go out of office, in the time between the synods, the bishop may appoint others, called pro-synodal, with the advice of the cathedral chapter or the diocesan consultors. This rule should also be followed in appointing examiners and parochial consultors whenever no synod is held. (Canon 386.) A consultor may be removed from office with the advice of the rest of the board for just cause, such as old age or infirmity, or because he has become unworthy through crime or loss of reputation. (Can. 428.)

Appointment and Duration of Office

44. (1) The Bishop appoints the consultors. (Can. 424.)

(2) Their office of consultor lasts for three years. (Can. 426, 1.)

(3) After three years the Bishop may substitute others or confirm them for another three years, "quod idem servetur singulis trienniis." (Can. 426, 2.) If a consultor for any reason goes out of office during his term, the Bishop, with the advice of the other consultors, shall appoint in his place another priest, who will remain in office until the three years have expired. (Can. 426, 3.) The diocesan consultors will meet at a time and place appointed by the Bishop.

§ 6. THE DEANS (Vicarii Foranei)

45. In accordance with Canon 217 we have divided the Diocese into districts going under the name of Deaneries. Each district has its proper Dean appointed by the Bishop. (Can. 446, 1.)

Duties and Rights

46. (1) It is the right and office of the Dean to watch especially (a) as to whether the clergy of his district live up to the requirements of the sacred canons and diligently perform their duties, particularly concerning residence, preaching the Word of God, giving catechetical instructions to children and adults, and attend-

ing to sick-calls; (b) whether the clergy execute the decrees of the Bishop given at the visitation and observe the statutes of the Diocese (Can. 447, 1) (c) whether they take the necessary precautions concerning the matter of the Eucharistic Sacrifice; (d) whether the rules concerning the adornment and neatness of the church and sacred furniture, especially the custody of the Blessed Sacrament and the celebration of Holy Mass, are accurately observed; whether the church property is carefully administered, and insured, and the obligations, especially accruing from Masses, are properly discharged, and finally, whether the parochial books are properly kept and written. (Can. 447, 4.) (2) In order to inform himself of all this the Dean shall visit the parishes and missions of his district during the months of May and September of each year. (Can. 448, 4.) (3) As soon as he hears of the serious sickness of a parish priest of his district, he shall take care that the patient is properly provided for, both materially and spiritually, and to see to it that, in case of death, a decent funeral service is held. Furthermore, the Dean shall watch that no parish books, papers, sacred furniture, or other things belonging to the church are lost or carried away during the sickness or at the death of the priest. (Can. 447, 3.) Another duty of the Dean is to install pastors in parishes and missions.

Conference Time

47. The Dean shall call the priests of his district on a date and at a place set by the Bishop for conferences as mentioned in No. 21 and 22 of the Statutes of the Diocese of Crookston. (Can. 448.)

Report to the Bishop

48. At least once a year the Dean must submit to the Ordinary an account of the condition of his district. In this report he shall freely point out the good that has been done as well as the evils that have crept in, scandals and the means to uproot them, and make suggestions as to what had best be done to eradicate abuses. (Can. 449.)

The Dean should watch discreetly, admonish fraternally, and report truthfully. (*Conc. Balt. III,* 30.)

49. The Dean enjoys precedence over all the priests of his district. (Can. 450, 2.)

§ 7. PASTORS

The Priest's House

Priests should have a suitable and comfortable home. Plain and solid furniture should be found therein, unlike the costly, fanciful and often useless furniture of laypeople's houses. Let there be no foolish pictures and things inconsistent with the clerical profession. Crucifixes, images of the Blessed Virgin and of the Saints should adorn the walls of the rooms. The interior of the priest's house ought indeed to have a Catholic aspect. Regularity should be observed in all things in the presbytery. Keep order and order will keep you. The house should be one of peace, charity, sobriety, and modesty. Priests should not tolerate festivities in their home. The laity should not be invited to the presbytery for recreation. Women should not sit at table with the Clergy; nor should they reside in the priest's house without the permission of the Bishop. Should so-called devotees come with doubts, let them be referred to the confessional. All tale-bearers and criticizers should be debarred from the presbytery. Prudence would suggest that the doors of the parlors be left open when dealing with people.

Nomination of Pastors

51. The right of appointing and investing parish priests belongs to the Ordinary of the diocese. (Can. 455, 1.)

52. The Ordinary of the diocese shall provide for a vacant parish according to Canon 155, unless peculiar circumstances make a delay advisable. (Can. 458.)

In forming his judgment as to the fitness of a candidate, the Ordinary will consider not only learning, but also the other qualities that are required for successfully governing a parish. (Can. 459, 2.)

53. The pastor has the care of souls from the moment of his taking possession of the parish according to Canon 1443–1445. Either before or in the act of taking possession he must pronounce the profession of faith of which Canon 1406, 1, n. 7 speaks. (Can. 461.) The manner of taking possession may be regulated by particular law or by custom. (Can. 1444, 1.)

54. We strongly advise all priests, especially pastors, to make their last will and testament. Let them advise the Chancellor, in a sealed letter, if they wish, of the place where this will is kept.

Functions Reserved to Pastor

55. (1) To administer solemn Baptism. (Can. 462, 1.)

(2) To carry the Holy Eucharist publicly to the sick in his own parish. (Can. 462, 2.)

(3) To bring the Holy Eucharist as viaticum either publicly or privately to the sick, and to anoint them when in danger of death (with due regard to Canons 397, n. 3; 514; 848, 2; 938, 2). (462, 3.)

(4) To announce sacred ordinations and the banns of matrimony; to assist at marriages and impart the nuptial blessing. (462, 4.)

(5) To hold funeral services according to Canon 1216.

(6) To bless the houses on Holy Saturday or other customary days, according to the liturgical books. (462, 6.)

(7) To bless the baptismal font on Holy Saturday, to hold processions outside the church, to give the solemn blessing outside the church. (Can. 462, 7.)

Income

56. Every parish priest is entitled to the income established by approved custom and legitimate taxation. If he takes more, he is obliged to restitution. When parochial functions are performed by another than the parish priest, the latter is entitled to the fees, unless there is a surplus and it is evident that the donor intended the surplus for the priest who performed the function. (Can. 463.)

57. The pastor is, by virtue of his office, obliged to exercise the care of soul toward all his parishioners who are not legitimately exempt. (Can. 464, 1.)

Outside the limits of his parish we will that no priest exercise parochial functions except to hear the confession of the sick who call him; nor shall any pastor admit the faithful of another parish to any sacrament except those of confession and Communion, without the consent of the proper pastor, or of the Ordinary, unless a very grave detriment of souls were to arise from refusing the ministration; in the latter case he will advise the pastor in writing as soon as possible. (Can. 738, 739, 938.)

In such cases all are strictly bound to make restitution of the oblations received on the occasion of the administration of the sacrament to him who had the right of administering the sacrament.

Pastoral Residence

58. The pastor is obliged to reside in a parish house near his church. (Can. 465, 1.) No priest may absent himself from his parish "ultra hebdomadam" without the written permission of the Ordinary and good reason. (Can. 465, 4.) Moreover, he must procure a substitute, approved by the Ordinary, unless the Ordinary decides otherwise. "Pro tempore brevioris absentiae" he should arrange with a neighboring priest upon whom his parishoners may call in case of sickness. If the pastor is obliged to leave his parish suddenly and must be away over a week, he must inform his bishop by letter and state what priest he left in charge of the parish. (Can. 465, 5.)

Where there are several priests to a parish, they should never be absent at the same time. When absent other than on an appointed time for recreation they should inform the other priests or pastor where they are going and when they will return. Where there is only one priest he should inform the housekeeper of his destination and return. (Can. 465, 6.)

Application of Mass Pro Populo

59. A parish priest is obliged to apply the Holy Mass for his people on all Sundays and Holy Days of Obligation, also the suppressed feasts. (Can. 466, 1.)

The Ordinary of the diocese may for a just reason grant permission to a parish priest to apply the Mass for the people on another than the prescribed day. (Can. 466, 3.)

A pastor should say the Mass for the people in the parish church, unless circumstances require him to say it elsewhere. (Can. 446, 4.)

A pastor who is legitimately absent from home may either himself apply the Mass for the people at his actual abode, or have it said by his substitute. (Can. 466, 5.)

Various Obligations

60. Priests "curam animarum habentes" are bound sub gravi to celebrate Mass on Sundays and Holy Days of Obligation. As for week days, a priest should say Mass daily. The Eucharistic sacrifice, so valuable to man, should not be omitted without serious reason. The faithful are scandalized to see the priest omitting daily Mass. The daily celebration of the Mass will sanctify the life of the priest, which is fraught with so many dangers.

61. The pastor is obliged to celebrate the divine service, to administer the Sacraments to the faithful as often as they legitimately demand them (Can. 467, 1), to know his sheep and prudently to correct the erring, to bestow his paternal care upon the poor and wretched and to employ the greatest diligence in instructing the children in the Catholic religion.

The faithful should be admonished that, whenever convenient, they should attend divine worship and hear the Word of God in their parish church. (Can. 467, 2.)

62. The parish priest should assist the sick of his parish, especially the dying, with diligent care and great charity, by administering the Sacraments and commending them to God. (Can. 468, 1.)

The pastor or any other priest assisting the sick has the faculty to grant, and should not omit to impart, the Apostolic blessing with the plenary indulgence "in articulo mortis," according to the formula contained in the approved liturgical books. (Can. 468, 2.)

The pastor is to watch that nothing against faith or morals is taught in his parish, especially in the schools, and he should seek to foster and establish works of charity, faith and piety. (Can. 469.)

Parish Books

63. Every pastor shall keep parish books, especially records of baptisms, confirmations, marriages, and deaths, and take an accurate census of his parishioners. All these records must be kept according to the customary ecclesiastical rules, or as prescribed by the Ordinary, and carefully preserved.

The baptismal book should also contain notice as to whether and when the person baptized has received confirmation, was married, received sub-deaconship, or made solemn vows. (Can. 1011.) All these details should be embodied in the baptismal certificate, if asked for.

At the end of each year the pastor shall send a copy of all parish books, except the status animarum, to the episcopal court. (Can. 470, 3.)

Parish Libraries

64. Parish libraries should be established in every parish and mission, and should contain books of Christian Doctrine, Church History, and Catholic story books for the young. The pastor

should appoint a reliable librarian who will have the library open at stated times on Sundays, and keep an account of the books lent out and returned according to fixed rules. Every home should receive a good Catholic paper which, according to a wise saying, is a perpetual mission in a home. The parishioner who reads a good Catholic paper is usually known in the parish for sound ideas on important subjects. The *Bulletin* of the Province is hereby highly recommended. It is sincerely hoped that this paper will have a wide circulation in our diocese. We also urge the pastors to distribute the *Sunday Visitor* at the church door on Sundays free of charge, and to defray the expenses thereof from the parish treasury.

Annual Visit of the Pastor

65. The pastor will each year take the census of the parish, missions and stations as correctly as possible, which means the number of Catholics, whether church-supporters or not, of every nationality (including children), in a word, all baptized Catholics who have not publicly renounced their faith. A record of the "census animarum" should be conscientiously kept. The pastor should inquire into the spiritual side of the family, finding out whether or not all the members attend Mass, whether all receive Holy Communion frequently, whether the children attend Sunday and parochial school. The neglect of the annual house-to-house visit will be considered a grave matter. (Can. 467, 1.)

§ 8. ASSISTANTS

Pastor and Assistant

66. The pastor should consider the assistant as a duly ordained priest of God, a gentleman by education, equal to himself in everything except the accident of position. Orders should not be given the assistant through servants, altar-boys, or sextons; nor should he be treated with disrespect in the presence of domestics and parishioners. The more confidence the pastor places in the assistant and the more he makes him feel that the spiritual and temporal welfare of the parish is as much his work as the pastor's, the more interested and helpful he will be. The assistant need not expect to live in luxury and may be satisfied with a minimum of comfort, but he will be somewhat dissatisfied if a very great contrast is found between his surroundings and those of the pastor. A sensible pastor

will not condemn a young and inexperienced assistant as hopelessly gone, if he discovers in him faults resulting from youth and inexperience, but will always hold out a helping hand with patience, charity and encouragement to aid in the formation of a saintly minister of the altar.

Assistants should understand that it is the pastor's business to arrange all affairs. Domestics should receive their instructions from the pastor, to whom also all fault-finding should be referred. Domestics should not be treated impolitely or as of an inferior race. The regulation of the affairs of the Church and the management of parish matters belong to the pastor. A Reverend Assistant who, by his conduct, manifests his desire of being a real assistant in the spiritual and temporal welfare of the parish, will enjoy much peace and will command the esteem of both pastor and people. It is out of order for an assistant to be wanting in cordiality towards the pastor or to listen to or take part in remarks which would in any way reflect on him.

The assistant should not be too forward, but should exhibit modesty in all his actions. When the pastor absents himself, the assistant should remain at home, and when the assistant goes out for a considerable time, he should notify the pastor. The assistant should follow the established custom of the administration of the parish. He should not visit families or parties opposed to the pastor, neither listen to complaints against him, nor in any way endeavor to undermine his authority.

67. Not to the pastor, but to the Ordinary of the diocese, upon having heard the pastor, belongs the right to nominate assistants from the secular clergy. (Can. 476, 3.)

68. The assistant is obliged to reside in the parish house, according to the diocesan statutes or praiseworthy custom, or the episcopal injunction. The Ordinary should see to it, according to Canon 134, that assistants dwell in the parish house. (Can. 476, 5.)

69. Their rights and obligations must be determined from the diocesan statues, the letters of the Ordinary, and the instructions of the pastor; however, unless the contrary is expressly stated, they take the place of the pastor in virtue of their office, and must assist him in the entire ministry of the parish, except only in the application of the Mass for the people. (Can. 476, 6.)

70. The assistant is subject to the pastor, who should paternally instruct and advise him in the care of souls, watch over him, and at least once a year report to the Ordinary about him. (Can. 476, 7.)

CHAPTER III

De Religiosis

Religious Communities

71. Religious shall not be introduced into a parish nor discharged without the written consent of the Bishop. No Sister of a religious Community may appear on the streets or travel unaccompanied by a proper person (Can. 607). Superioresses of convent schools should be most circumspect in accepting as pupils Catholic girls incapable of being kept at home for serious reasons, and non-Catholic girls whose example in religion and otherwise leads to religious indifference and to the detestable evil of mixed marriages because of mutual visits in the home during vacation time. Finance should not be taken into consideration. Pupils should receive at least fortnightly solid instructions on Christian truths and duties of life. "Faith comes by hearing the word of God," says St. Paul. It should be borne in mind that the priest is the official teacher of religion.

Sisters should assist the pastor in the important duty of teaching catechism, of training the children to sing hymns at Mass and arranging the children properly in church. A juvenile choir to sing the Gregorian chant would be a laudable work on their part. Sisters of religious Communities will not be allowed to conduct mixed choirs of men and women, nor play the organ nor sing in the choir. (Can. 1264, 2; Decretum 17th Sept., 1897). Neither will Sisters be permitted to do any church or parish work without the permission of the Bishop. Let it be borne in mind that they need all time possible to perfect themselves in their sacred profession of teaching, nursing, and caring for orphans, apart from their religious exercises and necessary relaxation. No unknown priest will be allowed to say Mass in the institutions of the Diocese without the permission of the Ordinary.

Regulares, sive religiosi sive moniales, qui ex instituto mendicantes vocantur et sunt, et qui habent domum in dioecesi Nostra, eleemosynas in dioecesi quærere valent de sola suorum Superiorum

licentia; extra diocesim tamen degentes indigent licentia Nostra scripto data. (Can. 621.)

Alii omnes regulares, sive religiosi sive Moniales aut Sorores, salvis peculiaribus privilegiis a S. Sede concessis, eleemosynas, quacumque de causa, petere prohibemus sine Nostra licentia in scriptis: quæ licentia omnibus sex mensibus debet renovari. (Can. 622.)

Order of Religious Services

72. Superiors shall take care:

(1) That all the Religious make an annual spiritual retreat; that those not lawfully excused daily assist at Mass and faithfully perform the other exercises prescribed by the holy rule and constitutions; and that they go to confession at least once a week. (Can. 595.)

(2) Superiors should promote amongst their subjects frequent, even daily reception of Holy Communion, and liberty must be given to every properly disposed Religious to approach frequently, even daily, the Most Holy Eucharist. (Can. 595, 2.)

Holy Mass

73. Holy Mass will be celebrated in the chapels of the Sisters whenever possible at 6:30 A. M. Holy Communion, if necessary, will be distributed immediately before Mass. When Mass is not said in the chapels of the Sisters, Holy Communion will be distributed daily at 7:00 A. M. in said chapels.

Benediction of the Blessed Sacrament

74. The Holy Hour will be held in the chapels of the Sisters every Friday at a convenient time, followed by the Benediction of the Most Blessed Sacrament. Unless Benediction is given on the same days in the parish churches to which the Sisters live near enough to attend according to their rules, Benediction of the Blessed Sacrament will be given in the chapels of the Sisters as follows: Every day in the months of May and October; twice a week during Lent and every day during the octave of Corpus Christi; on every first and second class feast of Holy Church and of the congregation; on all feasts of the Apostles and the Blessed Virgin Mary; on all double major feasts; daily during novenas; and on all Sundays and Holy Days of Obligation of the year.

Confessions of Sisters

75. Confession of the Sisters will be heard by the ordinary confessor once a week in their respective chapels at a suitable hour.

Faculty to Hear Sisters' Confessions

76. In order to hear validly and licitly the confessions of religious Sisters either in simple or solemn vows and their novices, secular as well as religious priests need special jurisdiction from the Ordinary of the place where the community is established. (Can. 876.)

77. If any Sister in order to quiet her conscience or to progress more rapidly on the path of holiness should demand a special confessor or spiritual director, the Ordinary should readily grant the request, but at the same time see to it that no abuses arise and if such should spring up he shall root them out cautiously and prudently, duly safeguarding liberty of conscience. (Can. 520, 2.)

Extraordinary Confessor

78. An extraordinary confessor shall be granted to every religious community at least four times a year. To him all the Sisters must present themselves, at least to receive his blessing, if they do not wish to confess. (521, 1.)

The Ordinary in whose diocese communities of Sisters exist, shall designate for each house several priests on whom the Sisters may call for confession in particular cases. (521, 2.)

If a religious demands one of the aforesaid confessors, the Superioress is not permitted either directly or indirectly, either personally or through others, to inquire for the reason of the demand, or to refuse the petitioner either in word or deed, or to show herself displeased in any way. (Can. 521, 3.)

79. If, notwithstanding the concessions made in Canons 520 and 521, a Sister, to quiet her conscience, goes to a confessor approved by the Ordinary for hearing confessions of women, the confession thus made, in any church, or public or semi-public oratory, is valid and licit, every privilege to the contrary being hereby revoked; neither is the Superioress allowed to hinder such a one or make inquiries about the matter, even indirectly, nor are the Sisters obliged to report to the Superioress. (Can. 522.) Any Sister who is seriously ill, though not in danger of death, may call any priest approved for hearing the confessions of women, though not espe-

cially appointed for Sisters, and confess to him as often as she desires during the duration of her illness, and the Superioress may not forbid it either directly or indirectly. (Can. 523.)

80. All religious are admonished to use this privilege of requesting a special confessor only for the spiritual good and greater progress in religious virtues, apart from all human considerations. Should a special confessor perceive that there is no need of him, let him dismiss the religious prudently. Canons on the ordinary and extraordinary confessors would indicate that the wish of the Holy See is that Sisters, as a rule, should go to the appointed confessor, who is better able to direct them in the way of Christian perfection. All confessors of Sisters must be very careful not to mix in the external or internal government of the Community where they hold office. (Can. 524, 3.)

Instructions

81. All superiors are bound to take care that the apostolic decrees concerning religious will become known to their subjects. (Can. 509, 1.)

Local superiors must have the constitutions of their institute read publicly on fixed days every year. (Can. 509, 2.)

They must take care that at least twice a month a pious exhortation be given to all the members of the religious community. (Can. 509, 2.)

The mother-houses of religious communities will send each year to the Ordinary a report of their receipts and expenditures. (Can. 535.)

CHAPTER IV

The Laity

82. As far as ecclesiastical discipline permits, laymen are entitled to receive from the Clergy spiritual benefits, especially means necessary for salvation. (Can. 682.)

The faithful are bound to hear Mass on all Sundays and Holy Days of obligation. (Can. 1248.)

Laymen will not address the people in blessed churches without the permission of the Ordinary. (Can. 1242, 2.)

The faithful of Christ are bound to profess their faith openly, whenever their silence, reluctance or manner of acting would contain an implicit denial of their faith, contempt for religion, injury to God, or scandal to their neighbor. (Can. 1325.)

Catholic authors writing on religion must apply for ecclesiastical approbation before publishing their works. (Can. 1385.)

The faithful become guilty of sacrilege, if they do personal injury to the Clergy (Can. 119) and are excommunicated. (Can. 2343.)

All cases against Clerics, whether civil or criminal, must be brought into the ecclesiastical Court. (Can. 121.)

The laity should not bring the Clergy or Religious before the civil Court concerning temporalities without the permission of the Ordinary; if they do, they incur excommunication. (Pius X, 1911, and Can. 121.)

§ 1. ASSOCIATIONS OF THE FAITHFUL IN GENERAL

83. The faithful who enroll in societies organized or at least recommended by the Church are worthy of praise; but they should beware of entering secret, condemned, seditious or suspect societies, or such as strive to withdraw themselves from the vigilance of the Church. (Can. 684.)

84. The Church does not recognize any society as an ecclesiastical

body unless it has been organized or at least approved of by the legitimate ecclesiastical authority. (Can. 686, 1.)

To erect or approve societies belongs, aside from the Roman Pontiff, to the Ordinary of the Diocese, with the exception of those whose institution is by Apostolic concession reserved to others. (Can. 686, 2.) Even in case a concession has been granted, the written consent of the Ordinary is required for the valid foundation of a society, unless the contrary is explicitly stated in the concession. (Can. 686, 3.)

85. No society is permitted to choose for itself any name that savors of levity or novelty, or is connected with any devotion discountenanced by the Holy See. (Can. 688.)

86. Every society shall have its own statutes, which are to be examined and approved by the Apostolic See or by the Ordinary of the Diocese. Statutes which have not been approved by the Apostolic See always remain subject to modification and correction by the Diocesan Ordinary. (Can. 689.)

87. All societies, even those erected by the Holy See, unless they enjoy a special privilege to the contrary, are subject to the authority of the Ordinary, who has the right and duty to watch over them according to the prescription of the sacred canons. (Can. 690, 1.)

88. Non-Catholics and members of a condemned sect, those laboring under notorious censure and public sinners cannot be validly received into Catholic societies. (Can. 693, 1.)

89. Unless an Apostolic privilege provides otherwise, the appointment of a moderator and chaplain belongs to the Ordinary in societies established or approved either by himself or by the Apostolic See, and in societies erected by Religious outside their own churches by virtue of an Apostolic privilege; but in societies established by Religious in their own churches the consent of the Ordinary is required only in case the moderator and the chaplain are appointed by the religious superior from among the secular clergy. Those who possess the power of nominating moderators and chaplains, as also their successors or superiors, can revoke the nomination for a just cause. (Can. 698, 1 and 3.)

90. For grave reasons and with due regard to the right of recourse to the Holy See, the local Ordinary may suppress not only a society established by himself or his predecessors, but also a society erected by religious in virtue of an Apostolic indult requiring the consent of the Ordinary. (Can. 699, 1.)

§ 2. ASSOCIATIONS IN PARTICULAR

Tertiaries

91. With the exception of such Orders as have been accorded the privilege, no religious institute is allowed to establish a Third Order. Although religious superiors may enroll particular persons as Tertiaries, they may not validly establish a sodality of Tertiaries, although their Order has an Apostolic privilege to that effect, without the approval of the diocesan Ordinary, according to Canon 686, 3 (cf. Dioc. Stat. No. 84) Can. 703, 1 and 2.

Confraternities

92. The tendency of the age is that men unite in societies. The Popes have frequently encouraged Catholic organizations as a barrier against dangerous societies and as a means of accomplishing much good by united action. Parish societies have become a necessity, because isolated Catholics are tempted to join societies hostile to Church and religion. As the latter use every means to attract people, zealous priests, regardless of extra labor, will counteract that evil influence by concerted action in parochial Catholic societies. The League of the Sacred Heart, one of the grandest organizations of piety in the Church, the Sodality of the Blessed Virgin, an admirable society to keep young women together to preserve them from dangers and to encourage them in the regular practice of their religion; the Holy Angels' Sodality for young girls; the Cadets for boys under fifteen years of age; the Crusaders for boys from fifteen years upwards, keeping them together by games and literary exercises in suitable apartments, besides other societies already established, must be formed in each parish under the supervision of the pastor. The Holy Name Society is an excellent organization for men and boys. All these societies should receive Holy Communion once a month in a body, wearing their badges. On the first Friday of each month the Blessed Sacrament will be publicly exposed for one hour or more with the proper ceremonies. Confessions must be heard on Thursday previous. The members and the promoters of the League will meet on the first Friday after Benediction of the Most Blessed Sacrament. The expressed command of our Holy Father Pius X is that a society of Christian Doctrine should be canonically established in each parish according to the new constitutions. The Society of St. Vincent de Paul, whose object is to help people by various works of charity and assist the

pastor in his efforts for the temporal and spiritual welfare of his people, should be established in each parish.

Catholic Societies

93. (1) Our last Plenary Council, following the voice of Leo XIII, strongly recommended the establishing of Catholic lay associations as a most appropriate and powerful means of keeping our Catholic men from joining forbidden and dangerous societies. But the Council expressly states (n. 256) that these Catholic societies should be formed under the auspices and patronage of the Bishops; that they should follow the advice and direction of the clergy, even though their immediate object is of a temporal and material nature. Speaking of young men's societies it expresses the hope that, though looking for temporal advantages, they will also cultivate Christian piety (n. 257).

(2) The leading principle in this matter must be this: the Church and her authorities can acknowledge as truly Catholic only those societies which manifest in every regard, in their corporate action as well as in the conduct of the individual members, Catholic faith and life; she will bestow her honor and privileges on those only who in return bring honor and glory upon herself.

(3) The fact that a society consists exclusively of Catholic men does not make the society itself Catholic. Such it will be only if a true and loyal Catholic spirit fills those men and through them the whole society. This Catholic spirit is assuredly lacking where members are admitted or retained who openly neglect their religious duties, give public scandal by drunkenness, dishonesty, neglect of family and in public places criticize and condemn laws and rules made by their ecclesiastical superiors. Were a society of Catholics to choose such men as officers or to act directly in violation of ecclesiastical rules, its un-Catholic and irreligious character would be evident to all.

(4) Hence every Catholic society worthy of the name ought to adopt as essential features of its constitution the following points: (a) the statutes and by-laws as well as any important changes thereof must be approved by ecclesiastical authority. (Can. 689.) In all religious and ecclesiastical affairs the society must be absolutely subject to the Bishop of the diocese. (b) Only practical Catholics can be admitted as members. (Can. 693, 1.) No applicant should be received without the recommendation of his respective pastor. Not the number of members but their good name and

personal virtue give honor and strength to a society. (c) The officers of a society ought to be chosen from the very best and most honorable members. For very good reasons politicians (so-called) should not be eligible for the higher or more important offices. (d) Members who continue to give public scandal after due warning and admonition must be expelled without mercy. (e) The society must insist on the faithful performance by its members of all their religious and ecclesiastical duties. (f) Unless interests of religion or morality be directly at stake the society as a body should keep out of politics. (g) Finally it ought to show interest in all that concerns the welfare of the parish in which it is located.

Catholic Fraternal Societies

94. Some of the well-known Catholic fraternal benevolent societies, approved by ecclesiastical authorities, are: the Catholic Men and Women Foresters, the Central Verein, the Knights of Columbus, St. John Baptist, the A. O. H. and the L. A. O. H. and others of the same character, loyal to Catholic principles, to which only practical Catholics may belong, their main object being to foster Catholic faith and morals along with benevolent purposes, and the political and social rights of Catholics. Such organizations the priest should guide in the right channel and induce their leaders to drop any objectionable features or ludicrous performances. Let pastors of souls keep up friendly relations with the members and leaders of these societies and turn them into agencies for good. No social of any sort, nor societies' installations will be tolerated on Sundays and Holy Days of obligation. The priest should condemn no society for whatever cause without consulting the Ordinary. He should not denounce them in church but correct their defects privately. Catholic societies should be taught to work hand in hand with the Church. She has for them the wisdom of nearly twenty centuries. No society, with the name of Catholic attached to it, will last without the Church. The S. Congregation of the Holy Office warns Catholics against joining societies such as the Y. M. C. A. which, while professing to be nonsectarian, are really a danger to the faith of Catholic young people.

Forbidden Societies

95. There are certain societies which the Church has nominally condemned and to which Catholics are not allowed to belong, be-

cause they are inimical to sound faith and opposed to her authority. These societies which the Holy See has nominally condemned are the following: Free Masons, Odd Fellows, Knights of Pythias, Sons of Temperance and Independent Order of Good Templars. All female societies affiliated with these come under this condemnation, such as the Rebeccas, the Eastern Star, the Pythian Sisters. Free Masons are, moreover, condemned under pain of excommunication reserved to the Holy See "simpliciter." (Can. 2335.) There are other societies, which, although not expressly condemned, can easily be known as forbidden societies from the application of the following rules: (1) A society which professes rationalism or naturalism as opposed to revealed Christianity. (2) If any society's obligation be such as to enjoin secrecy on its members in such a manner that it may not be revealed to the ecclesiastical authority; or if it requires an oath or pledge of blind obedience from its members, such a society is to be considered as forbidden and its members are to be refused sacramental absolution until they actually give it up or seriously promise to renounce it at once. Since the bishop not only enjoys the right, but also has the obligation of investigating, every society that does not allow its secret to be manifested to the bishop demanding it, is to be judged as refusing submission to the very authority of the Church; and the obedience promised therein to perform everything commanded without regard to its lawfulness, is to be considered as blind and absolute. (Balt. III, n. 247.) (3) If a society appoints for itself a priest or a minister of worship, who may make use of a ritual and special ceremonies, then the members incur the censures decreed against schismatics or heretics and the society, besides being secret, becomes also schismatical or heretical. (Balt. III, n. 249.) (4) If a society works or plots either openly or in secret against the Church or against lawful authorities, then to be a member of it, is to be excluded from the membership of the Catholic Church. (*Conc. Balt. III,* 251.)

The Odd Fellows, the Knights of Pythias and the Sons of Temperance were forbidden by the Holy See in 1894. In view, however, of the extreme hardship some, who for many years had "in bona fide" paid their dues in these societies, would undergo by losing their insurance if they were at once to leave these societies, the Holy See, without rescinding its condemnation of said societies, allowed an appeal to the Apostolic Delegate at Washington, D. C.,

or to the Archbishop of the Province, but only in each particular case wherein all the four following conditions concur:

(1) The Catholic member must have joined one or the other of these societies before he was aware of their being forbidden by the Church.

(2) There must be no scandal arising or said scandal must be removed by the timely declaration of the party in question that his sole motive in remaining is to prevent his losing the financial benefits to which he has a claim, and, moreover, that he will abstain from all intercourse with the forbidden society.

(3) The member in question cannot leave the society without serious damage to himself or to his family.

(4) There must not be the least danger to himself or to his family of being perverted by the sectaries; and especially the case of sickness or death must be considered so that there be not the least danger of an un-Catholic funeral. (Decree Jan. 18th, 1896; Cong. S. O., June 27, 1913.) It is also to be remembered that in case of withdrawal from these forbidden societies two witnesses should sign the document of withdrawal. The priest should study the true nature of societies.

Theatre-Going and Dancing

96. Pastors must caution the faithful against promiscuous theatre-going and dancing. The frequent presentation of plays of a questionable character and others apparently respectable, but presenting in detail liberalism, suicide, murder or permeated with low suggestions, are a menace to Christian purity and faith, and are often an outrage on public decency.

Immoral plays expose the morals of our youth to corruption and loss of faith. Good plays are rare and seem not to suit the depraved public taste.

Parents should guard their children against indelicate, unbecoming or indecent balls and dances.

The chief evil of every dancing party lies in the fact that the young people meet at late hours without due safeguards and supervision. The Fathers of the Church denounce dancing in no measured terms.

We hereby strictly forbid Saturday night and Sunday dances.

Good Books in the Home

97. A number of good books should be found in every Catholic

home. The multiplication of bad books and pernicious pamphlets is one of the most deadly plagues of modern society. By their baneful influence the spirit of faith is weakened and Christian purity sullied. Holy Church condemns bad books by name and forbids their reading under pain of sin by putting them on the Index. Priests, therefore, should do their utmost to spread wholesome Catholic literature in their parishes and keep out dangerous reading as a plague, which will hurt religion, corrupt morals and destroy immortal souls.

CHAPTER V

The Sacraments

§ 1. THE SACRAMENTS IN GENERAL

Rites and Ceremonies

98. In the administration of the Sacraments the rites and ceremonies prescribed by the approved Rituals of the Church shall be carried out accurately. With due regard to Canons 851, 852 and 866, everyone shall adhere to his own rite. (Can. 733, 1 and 2.)

99. Clerics, who gravely neglect the rites and ceremonies prescribed by the Church for divine services and who after admonition do not improve shall be liable to suspension in accordance with the gravity of their fault. (Can. 2378.)

100. For the administration of the Sacraments nothing shall be exacted nor asked, whatsoever the reason or occasion, neither directly nor indirectly (Can. 736), except such offerings as are fixed for this diocese in accordance with Canon 1507, 1. The pastor is obliged to give his services free of charge to those who cannot pay the usual tax or offering. (Can. 463, 4.)

101. It is forbidden to administer the Sacraments of the Church to heretics or schismatics, even when they are in good faith and ask for them, before they have renounced their error and have been reconciled to the Church. (Can. 731, 2.)

The Holy Oils

102. Pastors are obliged to obtain the Holy Oils from their own Ordinary (Can. 735) and no priest is allowed to use in his diocese the Holy Oils from another diocese. (Decrees of Sept. 14, 1842, and Jan. 10, 1850.)

103. The Holy Oils are to be renewed each year, and unless necessity urges, the oils consecrated by the Bishop on the previous Holy Thursday must not be used. (Can. 734, 1.)

104. The Holy Oils are to be kept in the Church in a safe and becoming receptacle and are not to be kept in the house except of

necessity or for some reasonable cause and with the permission of the Ordinary. (Can. 735.)

105. The Holy Oils should be procured on Holy Thursday at the episcopal residence by some one in sacred orders. The deans of the diocese should, if possible, obtain the Holy Oils and the clergy of their deaneries should seek the same at the home of their deans. It is becoming that on Holy Thursday all the clergy, even the priests who abstain from saying Mass on that day, receive Holy Communion at the solemn or conventual Mass. (Can. 862.)

106. The Holy Office (May, 1901) forbids the Holy Oils to be sent by express. They must be confided to clerics, and where this is impossible, to recognized, honorable laymen. Priests, who cannot secure them in time for the blessing of the Font, may afterwards, privately and separately pour them into the water in the Font. Mission Fonts, if not blessed by individual priests, cannot be replenished from the Parish Font. If fonts cannot be blessed solemnly, the function should be performed privately. (S. R. C., June, 1892.)

107. The Holy Oils must be procured "quamprimum," if not from the Reverend Deans, then from the Reverend Chancellor of the diocese.

The Priest and the Rubrics

108. The Sacraments work, indeed, "ex opere operato" and for their valid administration only the priestly character and the proper intention are required. For conferring a Sacrament licitly, however, the state of grace is necessary. Woe to the priest who celebrates in mortal sin. For a priest who is liable to be called at any moment to administer a Sacrament the best thing is to keep himself always ready by a weekly or at least a fortnightly confession. The "Alter Christus" should be ever mindful of the words: "*Hodie celebravi, cras celebrabo.*" The worthy administration of the Sacraments demands the observance of the rubrics—wise laws laid down by the Church to insure the attainment of the effect intended by each Sacrament. No priest should discard these laws for private opinions or go through the ceremonies with rapidity and an air of indifference that scandalize the pious worshipers. The rubrics are to be accurately observed in the administration of the Sacraments (Can. 733, 1) and especially in the celebration of the Mass. (Can. 819.)

Refusal of the Sacraments

109. Pastors are bound to administer the Sacraments to their parishioners as often as they legitimately ask for them. (Can. 467, 1.) No priest can refuse or even postpone administering the Sacraments without grave fault when summoned to a person in danger of death, when fear of loss of life or consciousness exists, when the Easter Duty is in question, when immediate reception of the Sacraments may subdue severe temptations, when mortal sin not taken away may lead to bad results, when Holy Communion is to be received on a special feast, or an indulgence is to be granted. Both divine and ecclesiastical law oblige a parish priest to remain at home, lest the flock be left without spiritual aid in time of need, unless provision is made for a substitute.

§ 2. THE SACRAMENT OF BAPTISM

110. Baptism, being the foundation of the Sacraments of the Church, is necessary for all for salvation, and when administered with all prescribed rites and ceremonies is called solemn baptism; otherwise private. (Can. 737.)

Every parish church should have a baptismal font. (Can. 773.)

Minister of Baptism

111. A priest conferring solemn baptism outside his own jurisdiction, even though it be on one of his subjects, commits a grave fault, unless he have or can reasonably presume the consent of the proper pastor. (Can. 739.)

112. The father or mother may not baptize their own children except in danger of death when another competent person cannot be had. (Can. 742, 3.)

113. The pastor should strive to instruct doctors and nurses how to baptize validly in cases of necessity. (Can. 743.) The fetus should be baptized in the mother's womb when there is no hope the child will be born alive. (Can. 746, 5.)

Subject of Baptism

114. Children or infants are those who have not as yet attained the use of reason, in accordance with Canon 88; adults are those who have attained the use of reason; for admission to the sacrament of baptism it is sufficient that they ask for it of their own accord. (Can. 745.)

115. Since the Church is so solicitous for the salvation of souls it is the duty of the pastor not to omit in the "instructio sponsorum" the Church's doctrine and the laws governing the baptism of unborn children and premature or abortive births. Canon 746, 4 directs that a fetus is to be baptized absolutely, no matter of what age it be.

116. The children of apostates, heretics, schismatics and infidels may be baptized in imminent danger of death without the consent of the parents; otherwise they may be baptized if at least one parent or the guardian consents and guarantees to bring up the child in the Catholic Church. (Can. 750–751.)

117. If an adult has given some probable sign of wishing to be baptized in his past life, he may be baptized conditionally when unconscious. (Can. 752.)

118. It is proper that in cases of Baptism of adults, both the adult to be baptized and the priest be fasting, and unless grave reasons urge otherwise, the baptized adult should immediately assist at Mass and receive Holy Communion. (Can. 753.)

Children should receive a saint's name in baptism, and not ridiculous and heathen names. If parents neglect this duty, the pastor should supply a name and enter both on the records. (Can. 761.)

Matter, Rite and Ceremony

119. If the water in the baptismal font is so diminished that it appears to be insufficient for baptizing, ordinary water may be mixed with it again and again, but in steadily decreasing proportion. (Can. 757, 2.) If during the year the water becomes putrid, runs out or otherwise disappears, the font should be cleaned and new water blessed with the formula found in the Appendix of the Roman Ritual. (Can. 757, 3.) In case this blessing cannot be performed, and no other baptismal water is available, natural water, not Holy Water, should be used for baptizing. (S. O., April 17, 1839; June 29, 1883.)

120. Baptismal water must be blessed not only on Holy Saturday, but also on the vigil of Pentecost, and the custom, no matter how inveterate, of blessing water only on Holy Saturday has been condemned as an abuse. (S. Rit. C., Dec. 7, 1844; April 13, 1874; Dec. Auth., No. 2878, 3331.)

121. In the administration of Baptism, the priest, vested in sur-

plice and violet stole (the reverse being white), will make the interrogations first in Latin and then in the vernacular. (S. R. C., 12 Sept., 1857; S. C. R., 5 March., 1904.)

122. Solemn Baptism is to be administered in the church. Except in danger of death, the Ordinary cannot permit private baptism unless there be question of baptizing an adult heretic conditionally. (Can. 759, 2.) When private baptism has been given the ceremonies must be supplied in the church. (Can. 759, 3.) The Holy Office decided that Baptism should be conferred without sponsors rather than with heretical or schismatical ones. (May 3, 1893.)

123. Pastors should instruct the faithful on the manner of giving Baptism in case of necessity, on the obligation of the sponsors and the spiritual relationship contracted in Baptism. Let the pastor insist that the child be given the name of a Saint; in cases where he supplies a name unknown to the parents, he shall record both the name given by the parents and the name he supplied in the baptismal register. (Can. 761.)

Sponsors in Baptism

124. Sponsors are necessary whenever Baptism is solemnly administered and should also be had for private Baptism when feasible, contrariwise they should be had when the ceremonies are supplied; in this case the sponsors do not contract spiritual relationship. (Can. 762.)

125. When Baptism is repeated conditionally the same sponsors should be used as were present for the first Baptism; but if this is impossible, no sponsor is required for conditional Baptism. No spiritual relationship is contracted, unless the same qualified sponsor acts as such on both occasions. (Can. 763.)

126. There should be but one sponsor for each baptized person and he may be either of the same sex or the sex different from the one baptized. Two sponsors, a man and a woman, are permitted, but no more than two. (Can. 764.)

127. To be sponsor it is required that the person be baptized, be a practical Catholic, have attained the use of reason, have the intention to undertake the office, belong to no heretical or schismatical sect, be neither father, mother nor consort of the one to be baptized, be designated by the one to be baptized, the parents or tutors, and in the absence of these by the minister of the sacra-

ment, and finally touch the one to be baptized at the moment of Baptism or receive the baptized person from the baptismal font or the hands of the priest. (Can. 765, 5.)

128. In order that one may assist licitly as sponsor it is required that he have attained the fourteenth year, unless for a just reason the minister judge otherwise, he or she be neither a novice nor professed in any religious congregation, except where necessity urges and expressed permission of the superior has been obtained, he be not constituted in major orders, except he have expressed permission of his own Ordinary. (Can. 766.)

129. In case there be any doubt as to the valid or licit eligibility of anyone to the office of sponsor, the Ordinary should be consulted if time permits. (Can. 767.)

130. At Baptism spiritual relationship is contracted with the person baptized, by the minister of Baptism and by the sponsors. (Can. 768.)

131. It is the duty of the sponsor to take an interest in his spiritual child and to see that he is instructed in the duties of a Christian life and that he lives up to them. (Can. 769.)

Time and Place of Baptism

132. Children should be baptized as soon as possible, and pastor and preachers should often remind the faithful of this grave obligation. (Can. 770.)

133. The proper place for the solemn administration of the sacrament of Baptism is the baptistry in the church or public oratory. (Can. 773.) Solemn Baptism should not be administered in private dwellings unless, after prudent and conscientious deliberation, the local Ordinary judges that there is a just and reasonable cause for granting this exception, and then Baptism should be administered in a suitable room and with baptismal water. (Can. 776, No. 1, 2 and 3.)

"Prohibemus ne unquam sacerdotes extra ecclesiam hoc sacramentum conferre audeant, praeter mortis imminentis periculum. In casu aliquo extraordinario Episcopus, justa et rationabili de causa, permittere potest ut baptismus solemnis in domo privato administretur. In aliis vero casibus quum Baptismus privatus ob mortis periculum domi conferendus est, sacerdos, stola alba indutus, omissis ante Baptismum dicendis vel agendis, catechumenum statim aquae infusione rite baptizet. Postea vero, si

tempus adsit et ad manum chrisma habeatur, liniat eum in vertice, linteolum candidum imponat, candelamque incensam ei porrigat. In ritibus autem omissis postea in ecclesia supplendis ordo in Rituali praescriptus servandus est. Quoniam Baptismi sacramentum omnino ad salutem est necessarium, maxime cavendum est, ne ejus collatio nimis differatur. Ideo moneantur parentes ut infantes infra hebdomadam post nativitatem ad ecclesiam deferant baptizandos." (Can. 776, 770, 1, 773.)

Register of Baptism

134. The pastor must record the names of all baptized, mention the minister, parents and sponsors, as also the day and place of Baptism in the baptismal register without delay. (Can. 777, 1.)

135. In the case of illegitimate children, the name of the mother is to be inscribed, provided she be publicly known as the mother or ask it of her own accord, either in writing or before two witnesses; so also the name of the father, provided he requires it of his own accord of his pastor in writing or before two witnesses; in other cases the child is to be inscribed as of unknown father or unknown parents. (Can. 777, 2.)

136. If no prejudice is involved to a third person, one absolutely trustworthy witness is sufficient to prove that Baptism was conferred; the sworn statement of the one baptized is also admissible if Baptism was conferred on him as an adult. (Can. 779.)

Decisiones Circa Baptismum

137. Infantes, sivi domi a laicis, sive ab haereticis baptizati, non sunt iterum baptizandi, si non adsit probabile dubium invaliditatis baptismi. (S. C. C. 27 Mar., 1863; S. C. Ind. 17 Nov., 1830 et 29 Jul., 1840.) Sine rationabili causa ab Ordinario approbanda non licet Baptismum solemniter conferre in sacristia. (S. C. R. 16 Mar., 1861.)

Formula Brevior Baptismi Adultorum, Sub Conditione (ad libitum)

138. (1) Abjuratio vel professio Fidei (vide Rituale Romanum).
(2) Formula Brevior.
Sacerdos: N. N. Quid petis ab Ecclesia Dei?
Resp.: Fidem.

Sacerdos: Credis in Patrem Omnipotentem, Creatorem coeli et terrae?

Resp.: Credo.

Sacerdos: Credis in Jesum Christum, Filium eius unicum, Dominum nostrum, natum et passum?

Resp.: Credo.

Sacerdos: Credis in Spiritum Sanctum, sanctam Ecclesiam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam?

Resp.: Credo.

Sacerdos: Vis baptizari?

Resp.: Volo.

Sacerdos: N. N. (Si non es baptizatus [a]), *Ego te baptizo in Nomine Patris et Filii et Spiritus Sancti.* (Omnes aliae caerimoniae omittuntur.)

Converts

139. Converts should receive a complete instruction in Christian Doctrine. Let there be no haste to put them through, no matter what may be their appeals. Converts should know the catechism word for word, if at all possible, even though their term of instruction lasts for months. It is absurd to baptize them immediately before matrimony with little or no instruction. They should become accustomed to Catholic ceremonies by attending Mass, Vespers and other services and practices, and not be admitted into the Church for patronizing Catholics in business, or political positions; nor as a mere formality to please the bride.

De Baptismo Neo-Conversorum

140. "In neo-conversis ad fidem excipiendis servetur norma S. C. O. die 20 Julii, 1859, praescripta, quae in Excerptis ex Rit. Rom. invenitur:

(1) Si baptismus absolute conferatur, nulla sequitur abjuratio nec absolutio, eo quod omnia abluit sacramentum regenerationis.

(2) Si baptismus sit sub conditione iterandus, hoc ordine procedendum erit: (a) abjuratio seu fidei professio; (b) baptismus conditionalis; (c) confessio sacramentalis cum absolutione conditionata.

(3) Quando denique validum judicatum fuerit baptisma, sola recipitur abjuratio, seu fidei professio, quam absolutio a censuris

sequitur. Si tamen nonnumquam eiusmodi neo-conversus valde desideret, ut ritus in eius baptismo olim omissi hac occasione suppleantur, sacerdos huic pio voto morem gerere utique liberum habet.''

§ 3. THE SACRAMENT OF CONFIRMATION

Minister and Subject

141. Pastors will keep a confirmation class in constant preparation and will be ready for the administration of the Sacrament at least once every three years. For the licitness of the Sacrament the candidate should be in the state of grace and be sufficiently instructed if he has the use of reason. (Can. 786.)

142. Though Canon 783 allows the Bishop to confirm strangers in his diocese, yet he will not do so unless the ones to be confirmed have written permission from their Ordinary, or he sees fit to make an exception.

143. The Sacrament of Confirmation will generally be administered to children about the age of seven years. In accordance with Canon 788, the Ordinary may make an exception in the matter of age when he judges the reason just and grave, or if the child is in danger of death.

Sponsors and Spiritual Relationship

144. As in Baptism, so also in Confirmation, sponsors are to be given. (Canon 793.) The sponsor should not stand for more than one or two confirmandi, unless the minister deems it prudent to deviate from the rule for a just cause. (Can. 794, 1.) Each confirmandus should have but one sponsor. (Can. 794, 2.)

145. The conditions required for a sponsor in Confirmation are that he be confirmed and all other conditions required for a sponsor of Baptism. (Can. 795. Cf. No. 127, Dioc. Stat.)

146. To be a sponsor licitly in Confirmation it is required that he be different than the sponsor of Baptism, unless for a reasonable cause the minister judge otherwise; that he be of the same sex as the confirmandus, unless the minister judges otherwise in particular cases; that the rules of Canon 766 be observed. (Can. 796.)

147. Valid Confirmation begets spiritual relationship between

the confirmatus and the sponsor (Can. 797), though this relationship no longer constitutes a diriment impediment for marriage. (Can. 1079.)

148. The names of the minister, confirmati, parents and sponsors, date and place of confirmation must be recorded by the pastor in a special book as also in the baptismal register, as provided in Canon 470, 2. (Can. 798.)

Preparation for Confirmation

149. At the High Altar: six lighted wax candles, flowers, white cope, stole and amice. In the Sanctuary: prie-dieu for the Bishop in the center, to be left there during the service. On the Credence Table: Pontifical, Holy Chrism, Bugia with lighted wax candle, slices of bread and lemon on a dish, ewer with water, basin and towel, cotton in small balls on a tray, empty vessel for used cotton. Those to be confirmed and the sponsors occupy special pews, males on the epistle side and females on the gospel side. Each person to be confirmed has a card. Cards should be of uniform size, with confirmation name (underscored) and below Baptism and family name for entry in register, e. g.:

Josephus
Joannes Smith

Function

150. The ceremonies of episcopal visitation will also be observed when there is no Mass. Then after the solemn blessing the Bishop preaches and examines the confirmandi. He afterwards washes his hands at the throne. The amice, stole and cope are brought from the altar. Meanwhile the confirmandi with their respective sponsors take their place in the center aisle and kneel. Vested, the Bishop goes to the altar and begins the ceremonies. The mitre is removed, book-bearer and candle-bearer come before the Bishop. Then "Spiritus Sanctus superveniat," etc., "Adimple," etc. While confirming the Bishop sits on a chair placed on the predella

with mitre and crozier. Then the candidates come up two by two (males first) to the altar steps, where they kneel. Holy Chrism is held by a priest on the Bishop's right (holds chrism in right hand, with left raises cope). The priest at the Bishop's left wipes with cotton the forehead of those anointed. To the right of the priest holding the Holy Chrism stands another priest, who reads distinctly the confirmation name of each candidate. When all have been confirmed, the Bishop puts aside the crozier, uses bread and lemon to cleanse the oil from his thumb, washes and dries his hands. Meanwhile the antiphon "Confirma hoc Deus, etc." is sung by the choir or recited by the clergy. The mitre is taken off and all who have been confirmed, kneel. Turning toward the altar the Bishop says: "Ostende, etc.," and turning with the crozier towards those who have been confirmed, he blesses them.

N. B. After the ceremonies the cotton used should be burned, the ashes, crumbs of bread and the lemon with water used to wash the Bishop's hands should be deposited in the sacrarium or put in the fire.

151. Whilst the Bishop is confirming, the sponsor keeps his right hand on the right shoulder of the candidate. All candidates must be present when the imposition of the hands takes place and they must not leave before the whole ceremony is completed. (Can. 789.) Persons who have received only a profane or secular name in Baptism, should take a Christian or Saint's name in confirmation. Again, it is customary for persons who received but one patron Saint in Baptism, to choose one in Confirmation also and consequently to add another Christian name.

While the Bishop says the prayers, choir and organ must remain silent, but while he is giving Confirmation, appropriate hymns in Latin or in the vernacular may be sung. The Creed, Our Father and Hail Mary, to be recited with the Bishop after Confirmation by the pastor and the confirmed, ought to be said by all in a clear, distinct and orderly manner.

Where the accommodations of the church are small or inconvenient, special attention should be given to have everything done in good order becoming the House of God and the dignity of the Sacrament. For this purpose it is advisable to place each sponsor behind his godchild and all in the middle aisle of the church. Where it can be done, let all come up in the middle aisle and return to their places by the side aisles.

Testimonium Confirmationis et Notificatio

152. A. D. 19.....die.....mensis.....
confirmatus (a) est N. N....., Baptizatus (a) die.....
mensis.....A. D.....Parentes: N. N.....et
N. N.....Patrinus (a).....Confirmans: Revmus.....
Quam confirmationem velis, quaeso, in librum Baptizatorum referre.

N. N.....
Parochus.
Ecclesiae St.....
Apud.....Minn.
Die.....mensis.....19.....

Ceremonies of Episcopal Visitation

153. It need scarcely be stated that the Bishop must be received with due respect and honor. Whatever the priest may do in this respect redounds to his honor in the eyes of the people.

At 10 o'clock the bell is rung and the procession, consisting of a clerk carrying a small crucifix on a plate, at the right another with the Holy Water and on his left the thurifer, the bearer of the processional cross between two acolytes bearing lighted candles, the altar boys, the mitre, book, crozier and candle-bearers and the pastor vested in surplice, white stole and cope, will proceed to the church door, where the first three remain. The others, accompanied by a confraternity or some men of the parish will go to the presbytery. They escort the Bishop to the church in the following order: Confraternity or some men of the parish, processional cross-bearer and acolytes, altar boys, clergy in cassock, surplice and biretta, the pastor, the Bishop under a canopy carried by laymen, mitre, book, crozier, and candle-bearers, members of the parish. During the procession the "Canticum Zachariae" is recited. In the vestibule the pastor presents the crucifix to the Bishop kneeling on a cushion. The Bishop rises, sprinkles himself and the by-standers with Holy Water, puts incense into the thurible and is incensed with three swings by the pastor, whom he blesses. The procession then advances into the sanctuary during the singing of the "Ecce Sacerdos Magnus." The Bishop kneels at a prie-dieu in the center, to be left during Mass, and others go to their places and kneel. The servers with sprinkler, Holy Water and thurible go to the sacristy. The mitre is placed on the gospel side

and the crozier on the epistle side of the altar; the acolytes place candlesticks on the credence table. The pastor ascends the platform at the epistle side and facing the gospel side sings:

V. Protector noster aspice Deus.
R. Et respice in faciem Christi tui.
V. Salvum fac servum tuum.
R. Deus meus sperantem in te.
V. Mitte ei, Domine, auxilium de Sancto.
R. Et de Sion tuere eum.
V. Nihil proficiat inimicus in eo.
R. Et filius iniquitatis non apponat nocere ei.
V. Domine exaudi orationem meam.
R. Et clamor meus at Te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus

Deus humilium visitator, qui eos paterna dilectione consolaris: praetende societati nostrae gratiam tuam; ut per eos, in quibus habitas, tuum in nobis sentiamus adventum. Per Christum Dominum nostrum. Amen.

After this the Bishop gives the solemn blessing and then proceeds to the throne. The Mass is then begun. The gospel being ended, the Bishop delivers the sermon, after which, the "Confiteor" being recited and the proclamation of fifty days indulgence made in due form, the Bishop pronounces the absolution of the dead and makes the visitation. The Sacrament of Confirmation is afterward administered according to regulations above. Then the Bishop is led in procession to the presbytery in the same manner as he was brought to the church. The above-mentioned ceremonies will be carried out only on official visits of the Bishop; on other occasions the Bishop will enter the church by the sacristy.

In the afternoon the meeting of the trustees, the presentation of the Account Books, Records of the Minutes of the Board of Trustees, Announcement Book, the Registers of Baptisms, Confirmation, Marriages and Burials, history of the parish, all well written and in good order, will take place at two o'clock. The Bishop will ask the pastor to render a strict account of the observance of the Statutes of the Diocese; he will inquire into the finances of the parish, missions and stations, and the sufficiency of

the property and insurance policies. He will afterwards visit the convent and school.

§ 4. THE HOLY EUCHARIST

Sec. 1. The Holy Sacrifice of the Mass

The Priest Celebrating Mass

154. A strange priest asking to say Mass and showing a celebret from his Ordinary or Superior, if he be a religious, or from the Sacred Congregation, if he be an Oriental, should be admitted to Mass unless it be sure that in the meantime he has been guilty of something for which he ought to be repelled from Mass. (Can. 804, 1.) If the priest has no celebret and is known to the pastor as a priest in good standing, he may be admitted to say Mass; if he be not known to the pastor, he may still be admitted if he is dressed in the clerical garb, accepts nothing for saying Mass from the church in which he celebrates and duly enters his name, office and diocese in the book kept for that purpose. (Can. 804, 2.) Special rules made in this matter by the Ordinary of the diocese, the prescriptions of this Canon remaining intact, are to be observed by all, even exempt religious, unless there be question of admitting a religious to Mass in a church of their religious order or congregation. (Can. 804, 3.)

155. No strange priest will be allowed to say Mass in the Diocese beyond three days without the permission of the Ordinary. The visiting priest must conform to the Ordo of the Church in which he is celebrating and hence take Credo, Oratio Imperata, etc., as prescribed. If the Ordo of the Church permits a votive Mass the visiting priest may follow the Ordo of the Church and say a votive Mass or a Mass of Requiem, no matter what grade of feast he himself may have; he may also say Mass in accordance with his own Ordo, but in this case he must say it "more festivo," not "votivo."

156. Because of the scarcity of priests, the Bishop can give permission to priests to binate on Sundays and Holy Days of Obligation. (Can. 806, 2.) Twenty faithful in parishes and ten or fifteen for a hospital, who would otherwise miss Mass to which they are bound, would seem to constitute sufficient reason for bination unless another priest is at hand.

157. Let no priest finding himself conscious of a mortal sin dare to say Mass before he has confessed his sin; if the "copia con-

fessarii'' be wanting and necessity urges him to say Mass, let him first make a sincere act of perfect contrition and then confess ''quamprimum.'' (Can. 807.)

158. The priest should always make his preparation for Mass and Thanksgiving after Mass (Can. 810), even though he intends going to the confessional. It is a laudable practice to make the thanksgiving in the sanctuary in the presence of the people.

159. No priest is allowed to have an assistant priest in celebrating Mass merely for the sake of honor or solemnity. (Can. 812.) The priest should not say Mass without a server to respond to the prayers and serve him at the altar. (Can. 813.) The use of incense is allowed by an Apostolic Indult 1915 in parish churches on Sundays and Holy Days of Obligation and on doubles of the first and second classes.

Rites and Ceremonies of Holy Mass

160. The rubrics of the Mass proper bind under sin. The tone of voice, the position of the hands, the bowing of the head and body, the genuflections must be exactly as the rubrics prescribe. The celebrant of the Mass should not scold the servers, talk aloud or pronounce too rapidly; the eyes of all present are upon the celebrant. According to St. Alphonsus, the priest who says Mass in less than a quarter of an hour commits a mortal sin. All the participants, even the altar boys, should study the ceremonies of the Mass, Vespers and Benediction. This they will do by themselves or be taught by their pastor. The words of our Lord through the mouth of the prophet should be borne in mind: ''Maledictus, qui fecit opus Domini fraudulenter.'' (Jer. XLVIII, 10.) The priest should frequently instruct the people on the ceremonies, sublimity and salutary effects of the Mass; he should induce them to follow the priest by the use of suitable prayer-books. The true priest will exhort the faithful frequently to visit their Eucharistic God, Who in the Sacrament of His love, is ever ready to grant their petitions and give true consolation in their afflictions.

161. When the prescribed prayers for low Mass are finished, the priest will repeat thrice the invocation: ''Most Sacred Heart of Jesus, Have Mercy on Us.''

162. The bread of the Sacrifice must be of wheat flour, unleavened and recently made; the wine, the natural wine of grapes.

(Can. 815.) Wine should be purchased of reliable Catholic dealers, who have episcopal approbation, so as to be sure of having perfectly natural wine, "vinum de vite," and to avoid the danger of using adulterated wine, "materia illicita," if not "invalida."

163. It is a crime to consecrate either species without the other or to consecrate both outside the celebration of Mass. (Can. 817.)

164. The celebrant should conform religiously and exactly to the rubrics of the prescribed liturgical books. He must take care not to add of his own authority any ceremony or prayer. (Can. 818.)

Time and Place for the Holy Sarifice

165. Mass cannot be begun sooner than one hour before the aurora, nor later than one hour after mid-day. (Can. 821, 1.)

The churches in which the Blessed Sacrament is kept should be open to the faithful from seven A. M. to a convenient hour in the afternoon. (Can. 1266.)

166. On the midnight of Christmas the "Missa conventualis" or parochial Mass alone may be celebrated in all the parish and mission churches of the Diocese. The indult of the Holy See, August 1, 1907, in favor of religious communities, granting them permission to have midnight Mass on Christmas, provided they enjoy the right to keep the Blessed Sacrament habitually in their chapels, explicitly grants them permission to receive Holy Communion. It is not permitted to celebrate the second Mass immediately after the midnight Mass, except in said religious chapels, where one or three Masses may be said during the Christmas night. (Can. 821, 2 and 3.) Where the midnight Mass is permitted in parish churches the faithful are admitted to Holy Communion as part of the sacred service, unless there is an express prohibition of the Ordinary. (Can. 869.)

167. Mass should commence promptly at the fixed hour and everything should be in readiness for the correct carrying out of the ceremonies.

168. Mass cannot be celebrated in private houses except at regular stations where no church exists. This permission can be given by the local Ordinary in an extraordinary case and only *per modum actus*. Then Mass must be said on a consecrated altar stone and in a decent place. (Can. 822.) Holy Mass may not be said

in heretical or schismatical temples, though formerly legitimately consecrated or blessed, nor in halls of non-Catholics, nor in taverns or dance-halls. (Can. 823.)

Proper Discharge of Mass Stipends

169. In accordance with the time-honored custom of the Church the priest is allowed to accept an alm or stipend for Mass; however, no priest, when binating, is allowed to accept a stipend for a second Mass if either of the Masses were applied "ex titulo iustitiae." (Can. 824, 1 and 2.)

170. It is absolutely forbidden to give intentions with stipends to book-sellers, editors, vestment-dealers, etc., even though they are priests, in exchange for goods, since experience shows that this leads to abuses. Every species of barter or traffic with Mass stipends must be strictly avoided. (Can. 827.)

171. The priest must celebrate and apply as many Masses as there have been stipends given or received, even though the stipend be small. (Can. 828.)

172. It is the priest's right to accept a stipend larger than that determined by custom or law and, unless the Ordinary has forbidden, also a smaller one. (Can. 832.)

173. It is presumed that he who offers a stipend asks only for the application of the Mass; but if he stipulates certain circumstances to be observed in the celebration of the Mass, his wishes must be complied with. (Can. 833.)

174. If he who offers a Mass, has expressly fixed a certain date it must by all means be adhered to. If no time has been fixed for manual stipends the following rules must be followed: (a) Masses for an urgent cause must be said "quamprimum," (b) in other cases they must be said within a short time in accordance with the greater or lesser number of stipends on hand. (Can. 834.)

175. In churches where the devotion of the faithful causes such a number of stipends to come in as cannot be discharged within the proper time, a tablet should be posted in a public place to advise the faithful when and where the Mass they have offered will be said. (Can. 836.)

176. Superfluous Masses may be distributed among fellow priests as long as they are reliable or approved by the local Ordinary; (Can. 838), but whosoever distributes stipends is bound by the

obligation until he has received notice that the stipends have been received and the obligation accepted. (Can. 839.)

177. He who sends stipends to others, must transmit them in their entirety unless the donor has expressly stated that a part may be retained or it is evident that whatever exceeds the customary stipend was given "intuitu personae." (Can. 840, 1.)

178. All administrators of pious institutions, be they laymen or ecclesiastics, who are in any way obliged to have Mass obligations fulfilled, must at the end of each year send the Masses not yet said to the Ordinary according to the method he may see fit to define. (Can. 841, 1.) The time is to be computed in the case of manual stipends one year from the date of acceptation, unless the donor stipulate otherwise. (Can. 841, 2.)

179. All priests, be they secular or religious, are obliged to record accurately the Masses received and the obligations fulfilled. (Can. 844, 2.)

180. Whoever fails against Canons 827, 828, 840, 1 (Nos. 170, 171 and 177 Dioc. Stat.) shall be punished by the Ordinary according to the gravity of his fault, not excluding, if it be deemed proper, suspension or privation of ecclesiastical benefice or office, and in the case of laymen, excommunication. (Can. 2324.)

181. For the offerings received on All Souls' Day one Mass will not suffice, but the priest will say one Mass for every dollar contributed.

Sec. 2. Common Defects in Mass

Preparanda

182. (1) The priest on entering the sacristy marks the places in the Missal; he then washes his hands and himself prepares the chalice.

(2) The corporal should always be kept in the burse, except when in use.

(3) It is not becoming to place articles, such as biretta, handkerchief, spectacles on the chalice. It is also indecorous to place irrelevant articles on the altar, particularly a handkerchief. The Roman pronunciation of Latin should be used.

(4) The priest, before vesting for Mass, in making the sign of the cross, should not hold the amice in his hand.

(5) The right sleeve of the alb should be put on before the left.

The right extremity of the amice and stole should be crossed over the left one. In vesting with the amice he takes it by the corners where the strings are fastened, kisses the cross, if there be one, and then puts it about his shoulders by passing the right hand over the left shoulder, resting it on his head while beginning the "Impone, Domine" and adjusting it about his neck while completing the prayer.

(6) If a handkerchief is fastened to the cincture, care should be taken to conceal it under the chasuble. Alb, cincture, and chasuble are not kissed before they are put on.

(7) The celebrant or any other Sacred Minister, while wearing the vestments should not walk about in the sanctuary or sacristy. If anything be needed an acolyte or other attendant should be sent for the article.

(8) The biretta must be worn in going to the altar, also in the choir, except when the Blessed Sacrament is exposed. It is advisable to have one or two birettas in the sacristy for the use of strangers.

(9) The priest vested for Mass should bless himself with Holy Water before leaving the sacristy.

(10) The chalice is carried on a level with the breast, in the left hand, the right hand resting on the burse. The chalice should be concealed by the veil.—The server preceding the celebrant should carry the Missal to and from the altar.

(11) When the celebrant passes the main altar he makes a profound inclination, or a simple genuflection if he passes before the Blessed Sacrament in the Tabernacle. He should not in either case take off the biretta (unless he does not carry the chalice). If, however, he has to pass before the Blessed Sacrament exposed, or during the elevation of the Mass, or while Holy Communion is being given, he should first genuflect on both knees, then take off his biretta, holding it by his side and not resting it on the chalice, make a profound bow, then again put on his biretta, rise and go to the altar at which he is to say Mass.

(12) It is wrong for either priest or server to begin a versicle or response before the preceding is entirely finished. The same applies to other prayers recited alternately by priest and people, such as the rosary, litany, etc.

(13) When the rubrics prescribe a kiss of the altar this ought to be done by bowing directly, without drawing or leaning to one side. The lips must actually touch the altar.

(14) Words and ceremonies should be joined together or follow each other in the prescribed order of the rubrics. In going from or going to the epistle or gospel side of the altar, the priest should not pronounce any words, nor swing his body.

(15) "Oremus" should be pronounced with the accent on the second syllable and without lengthening out the first, as if it were written O-o-remus.

(16) The priest in turning to the people to say "Dominus vobiscum," should join his hands while his face is still towards the altar. While saying the "Dominus vobiscum" and "Orate fratres" the fingers should not point downwards, nor should he gaze about curiously.

(17) The hands should not touch the altar while the "Munda cor meum," "Agnus Dei" and "Sanctus" are being said. Whenever the hands are to be placed on the altar, the whole palm should rest on it, and not the fingers only.

(18) During the reading of the first and last gospel, the face should be partially turned toward the gospel side. Having said the "Dominus vobiscum," the priest disjoins his hands and then, placing his left hand extended on the Missal, with the thumb of his right (not the nail) makes a cross at the commencement of the Gospel he is to read, while saying "Sequentia or Initium Sancti Evangelii." Then he forms a cross with the same thumb on his forehead, lips and breast (not in the air) holding his left hand on his breast and not on the Missal. When making the sign of the cross on himself, the altar or the book, the fingers should be extended.

(19) Inclinations and genuflections to be made during the reading of the Gospel should be made toward the Missal and not towards the tabernacle, unless the Blessed Sacrament is exposed.

(20) In making the oblation of the host, the thumb, index and middle fingers should be placed around the edge of the paten and the remaining fingers beneath it, as if supporting it. The priest should raise his eyes to the crucifix and then immediately lowering them, and fixing them on the host, say "Suscipe, sancte Pater." During the entire oblation of the chalice his eyes are raised to the crucifix.

(21) He should wipe his chalice, not while going to the epistle side, but only after he has arrived there. He should not wipe the chalice hard or rapidly, but softly.

(22) During the oblations he should hold the paten at the

height of his breast and the chalice in such a manner that the top of it is not higher than his eyes.

(23) When reciting the "Suscipe Sancta Trinitas" or the prayers before Communion, or any other prayer which is said inclined toward the altar, he should not bow his head lower at the name of Jesus.

(24) In making the sign of the cross over the chalice and host together, the lines should all be on the same level, the hand fully extended, and moved evenly.

(25) "Orate Fratres" is to be said "mediocri voce" and not "elata," the rest "sub secreto." Immediately after the priest has said "Orate Fratres" he should turn to the altar and recite "ut meum ac vestrum, etc."

(26) When the hands are extended, as during the Orations and Preface, the palms should be facing the parallel, the fingers touching each other and pointing upwards. The hands should not be raised higher than the shoulders and not be brought beyond the limits of the body.

(27) At the "Sanctus" the priest should not strike his breast, nor rest his hands on the altar.

(28) Whenever the sign of the cross is to be made, the hands ought first to be joined and then separated.

(29) Whenever the right hand is occupied in performing any act, the left must not be suspended; it should be laid either on the breast, the altar, or the Missal, as prescribed by the rubrics, according to the different objects with which the right hand is engaged.

(30) It is very unbecoming in any part of the Mass, to wet the thumb or fingers in the mouth in order to turn the leaves of the Missal.

(31) At the "Hanc igitur oblationem," the thumbs should not be under but above the palms of the hands, and the right thumb crossed over the left. The hand must not touch the pall.

(32) At the "Qui pridie" the fingers are to be purified near the border and not near the middle of the corporal.

(33) At the consecration the priest should not rest the left arm on the altar so as to lean to one side, nor pronounce the words of consecration violently or directly toward the host, so as to cause the breath to strike against it. The host should not be held too near the mouth, nor the chalice in such a manner as to breathe into it.

(34) For the consecration the host should be raised from the corporal with the thumb and index fingers, and the remaining fingers should be extended and not folded against the palm of the hand. While pronouncing the words of consecration, the elbows should rest on the edge of the altar: the hands must not be placed on the corporal. When consecrating the chalice it should be raised slightly from the corporal, and not resting on it, nor tilted toward the priest. In elevating the Sacred Host and Chalice, they should be raised directly over the spot on which they will be placed on the corporal, and not drawn back over the head; the arms should be fully extended, without being violently stretched.

(35) At the "Supplices te rogamus" the hands must not rest on the altar, but only the third fingers of the hands should be placed on top and the little fingers against the edge of the altar. This rule is to be observed whenever in any part of the Mass the hands, while joined, rest on the altar.

(36) After kissing the paten at the "Libera nos," it should not be wiped again.

(37) In purifying the fingers over the chalice they should not be rubbed against the edge of the chalice.

(38) At the "Domine non sum dignus" the priest should not lean his arms or the paten, on the altar, much less bend his head to his left side, but stand in the middle "parum inclinatus" and directly toward the cross. Only these four words are pronounced "mediocri voce," not "elata," the rest "secreta voce."

(39) In making the sign of the cross with the host the priest ought not to move it out of the circumference of the paten, nor raise it higher than his eyes.

(40) During the first ablution the chalice must not be placed on the altar, but held over it, and within the edge of the mensa. Almost every server, who can reach the Missal, can also bring the cruet up to the chalice when held over the altar. For the second ablution the chalice may be placed on the altar, but not held "extra mensam."

(41) Before folding the corporal the chalice should be placed toward the gospel side, and not held in the left hand.

(42) At the low Mass, the celebrant, after having entirely finished the Oration, should himself close the Missal. The open side of the book should be turned to the tabernacle.

(43) In reciting the prayers after Mass the priest must not

hold the chalice in his hands, but leave it on the altar. After he has recited the prayers he should go up to the altar to take the chalice.

(44) He should put on the biretta after he has made the genuflection or bow at the foot of the altar, and wear it until he has made the reverence to the crucifix in the sacristy.

(45) While the priest is going to or coming from the altar, he should salute no one except his Bishop or other great prelates, or some distinguished person, and then he should do so by a simple bow. He will do the same on meeting another priest clad in sacred vestments, going to or returning from saying Mass. If the two priests meet in a narrow passage, the one going to celebrate will give way to the one returning.

(46) In taking off the vestments he should observe the contrary order to that followed in vesting. In removing the alb he draws off the left sleeve first, then passes the alb over his head and lastly draws off the right sleeve.

Sec. 3. The Sacrament of The Holy Eucharist

The Minister of Holy Communion

183. The ordinary minister of Holy Communion is the priest alone; the extraordinary is the deacon, with permission of the Ordinary or the pastor, which is to be granted for a grave reason and in case of necessity may be legitimately presumed. (Can. 845.)

184. In case of necessity, when no priest of the respective rite is present, a priest of the Oriental rite, who would otherwise use leavened bread (Can. 851, 1), may administer the Holy Eucharist in unleavened bread, and conversely for a priest of the Latin rite, but each must observe the rubrics of his own rite. (Can. 851, 2.)

Subject of Holy Communion

185. The sick, who have been in bed for a month and have no certain hope of a speedy recovery may, if the confessor prudently advises, receive the Holy Eucharist once or twice a week, even though they have taken medicine or some food in liquid form. (Can. 858, 2.) Such patients need not be continually in bed. (S. C. Conc. 25 March, 1907.)

186. The faithful of both sexes, having arrived at the years of discretion, are bound to receive Holy Communion during the Easter

time. (Can. 859, 1.) The Easter Communion must be made within the Easter time, which extends from the first Sunday of Lent to Trinity Sunday inclusive. (Can. 859, 2.) The Paschal or Easter Communion should be received in the parish church; and such as make their Easter Communion in a strange parish should inform their pastor that they have satisfied this precept. (Can. 859, 3.)

187. The obligation of receiving Holy Communion, which binds children, falls back principally on those who have them as charges, *i. e.*, parents, tutors, confessors and pastors. (Can. 860.)

188. A sacrilegious Communion does not satisfy the precept of Holy Communion. (Can. 861.)

189. Every effort must be made by the priest to promote frequent Communion among adults and children, according to the will of the Holy Father. (Can. 863.) The reformation and standing of the parish depend on the frequentation of the Sacraments.

190. When there is danger of death, no matter from what cause it arises, the faithful are obliged by the precept of receiving Holy Communion. (Can. 864, 1.) Although they have received Holy Communion on the same day, they should be strongly advised to receive it again when the crisis sets in. (Can. 864, 2.)

It is lawful and becoming to administer the Viaticum several times on different days as long as the danger of death lasts, according to the prudent judgment of the confessor. (Can. 864, 3.)

Time and Place for Distributing Holy Communion

191. Holy Communion may be distributed on all days. (Can. 867, 1.) However, on Good Friday only the Viaticum may be taken to the sick. (Can. 867, 2.) On Holy Saturday Holy Communion may be distributed only at the (solemn) Mass or immediately thereafter. (Can. 867, 3.) Holy Communion should be distributed only during the hours it is permissible to say Mass unless a reasonable cause prompts otherwise. (Can. 867, 4.) Holy Viaticum, however, may be administered on any day or hour of the night. (Can. 867, 5.) The Viaticum should not be delayed too long, and those who have the care of souls should see to it that sick people receive it while as yet fully conscious. (Can. 865.) For Christmas cf. No. 166.

Ceremonies of Communion Outside of Mass

192. Quando communio extra Missam administratur, sacerdos

manus lavet et superpelliceo ac desuper stola coloris officii diei vel coloris albi se induat. Si sacerdos communionem immediate ante vel post Missam privatim dare debet, ipsis paramentis Missae indutus id faciat. Sacerdos communionem extra Missam administrans ad altare reversus dicit: "O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis eius, mens impletur gratia et furturae gloriae nobis pignus datur. (Alleluia.)"

V. Panem de coelo praestitisti eis. (Alleluia.)

R. Omne delectamentum in se habentem. (Alleluia.)

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus. Deus, qui nobis sub sacramento mirabili passionis tuae memoriam reliquisti: tribue, quaesumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuae fructum in nobis jugiter sentiamus. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. R. Amen.

Tempore Paschali dicitur:

"Oremus. Spiritum nobis, Domine, tuae caritatis infunde, ut quos sacramentis paschalibus satiasti, tua facias pietate concordes. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, etc." R. Amen.

Interim digitos, quibus Sanctissimum tetigit, abluat et purificatorio abstergat. Postquam Sacramentum in tabernaculo reposuit, sacerdos elevans oculos, extensis et junctis manibus, sine altaris osculo, benedicit communicantes dicens:

"Benedictio Dei Omnipotentis, Patris et Filii et Spiritus Sancti, descendat super vos et maneat semper." R. Amen.

Haec benedictio omittitur, si communio ante vel post Missam pro defunctis in paramentis nigris distribuitur.

Viaticum

193. The priest lights two candles on the altar, puts on a surplice and white stole, with proper reverence places a sacred particle into the pyx, puts this into an ornamented burse, which he wears on his breast, not in a pocket, but hanging from his neck by ribbons. He will wear a stole under his coat. (Can. 849, 2.)

Papal Rules for Frequent and Daily Communion

194. Frequent and daily Communion, so ardently desired by Christ, Our Lord, and by the Catholic Church, should be open to all the faithful of whatever rank and condition of life, so that no one who is in the state of grace, and who approaches the Holy Table with a right and devout intention, can lawfully be hindered therefrom. (Can. 853.) A right intention consists in this: that he, who approaches the Holy Table should do so, not out of routine or vain glory or human respect, but for the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects.

Although it is most expedient that those who communicate frequently or daily should be free from venial sins, especially from such as are fully deliberate and from any affection thereto, nevertheless, it is sufficient that they be free from mortal sin, with the purpose of never sinning in the future: and if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves even from venial sins and all affection thereto.

But, whereas the Sacraments of the New Law, though they take effect *ex opere operato,* nevertheless produce a greater effect in proportion as the disposition of the recipient is the better, therefore, care is to be taken that Holy Communion be preceded by serious preparation and followed by a suitable thanksgiving, according to each one's strength, circumstances and duties.

That the practice of frequent and daily communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade any one (*ne quemquam avertant*) from frequent and daily Communion, provided he is in the state of grace and approaches with the right intention. The zealous pastor will not neglect to bring Holy Communion to those who are unable to go to church either on account of old age or sickness.

Norm for Admitting Children to Holy Communion

195. The Sacred Congregation of the Discipline of the Sacraments, July 15, 1910, laid down the following norm for admitting children to first Holy Communion. The decree, "Quam Singulari" is to be read yearly at Easter Time to the people in the vernacular.

(1) The age of discretion required both for Confession and Communion is the time when the child begins to reason, that is about the seventh year, more or less. From this time on the obligation to satisfy the precept of both Confession and Communion begins.

(2) Both for First Confession and First Communion a complete and perfect knowledge of Christian Doctrine is not necessary. The child will, however, be obliged to learn gradually the whole catechism according to its ability.

(3) The knowledge of Christian Doctrine required in children in order to be properly prepared for First Holy Communion is that they understand according to their capacity those mysteries of Faith which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material bread, and also approach the sacred table with devotion becoming their age. (Can. 854, 3.)

(4) The obligation of the precept of Confession and Communion, which rests upon the child, falls back primarily upon those in whose care it is, that is, parents, confessors, teachers and the pastor. (Can. 860.) It belongs to the father, however, or to the person taking his place, as also to the confessor, as the Roman Catechism declares, to admit the child to First Holy Communion.

(5) The pastor shall take care to announce and distribute general Communion once or several times a year to the children, and on these occasions he shall admit not only First Communicants but also others, who, with the consent of their parents and the confessor, have been admitted to the sacred table. For both classes several days of instruction and preparation shall precede.

(6) Those who have the care of children, should use all diligence so that after First Communion the children shall often approach the Holy Table, even daily, if possible, as Jesus Christ and Mother Church desire, and that they do it with a devotion becoming their age. They should bear in mind their most important duty, by which they are obliged to have the children present at the public instructions in catechism; otherwise they must supply this religious instruction in some other way.

(7) The custom of not admitting children to Confession or not absolving them, is absolutely condemned. Wherefore the Ordinaries of places, using those means which the law gives them, shall see that it is done away with.

(8) It is a most intolerable abuse not to administer Viaticum and Extreme Unction to children who have attained the use of reason,

and to bury them according to the manner of infants. The Ordinaries of places shall proceed severely against those who do not abandon this custom.

Solemn First Communion

196. Once a year—within the Paschal Season—there will be in every parish solemn First Communion. To this solemn First Communion pastors will give all possible splendor, so as to put upon the minds of the communicants an impression that will remain with them their lifetime and serve them well in their battles for faith and good conduct. A spiritual retreat of three days will precede the day of solemn First Communion. (*Conc. Balt. II,* 260.) In the afternoon of the day itself, the public renewal of baptismal vows will take place, and an appropriate sermon will be preached.

The age at which children should be brought to solemn First Communion will be that of their tenth or eleventh year—not earlier than the tenth, nor later than the eleventh, as completed the thirty-first day of December of the year preceding that in which the solemnity is to take place.

To this solemn First Communion all children in the parish will be convoked—those who previously will have been admitted to private First Communion, as also those who, for one reason or another, heretofore have not approached the Holy Table. To those two classes should be added the children who attended solemn First Communion for the first time the preceding year.

A few weeks of instruction before solemn First Communion, or before Confirmation must be considered as utterly insufficient to the proper religious training of the children, and of no value beyond affording an occasion for a rehearsal of what had been previously learned. What is required is a continuous teaching of religion. It should be added —the obligation to seek religious instruction does not cease with solemn First Communion, but should be prolonged as a preparation for Confirmation, and later still in the form of Perseverance classes.

Before solemn First Communion, as before Confirmation, there will be a somewhat exacting examination in the catechism, after which diplomas of proficiency will be distributed to deserving pupils.

Children arrived at the years of discretion, without having received First Communion, must, in case of dangerous illness, be specially prepared to receive the Sacrament. In danger of death it is

sufficient that the child be able to distinguish the Body of Christ from ordinary bread, to make the administration of the Sacrament both licit and obligatory, also. that he adores the august Sacrament reverently. (Can. 854, 2.) In case of doubt as to whether they are fitted to receive Communion, such children should at least be brought, as well as it is possible, to confess their sins and receive absolution, though it were *sub conditione.*

All children in the parish should be brought to Confession several times a year, even when they are not to receive Holy Communion. The times set aside by the Ordinary for the hearing of children's confessions are the Ember days, four times a year.

§ 5. THE SACRAMENT OF PENANCE

General Instructions

197. Confession must be heard at fixed hours on Saturday, eves of feasts, weeks days before Mass, and besides, in country places, before Low Mass on Sundays and Holy Days. The good priest will be most zealous in the administration of this Sacrament and will never refuse the hearing of a confession at a reasonable hour. The confessor must, by all means, avoid rapidity in hearing confessions, and must treat the penitent in the capacity of spiritual judge, physician and father. (Can. 888, 1.) Pastors should give opportunity to the faithful to confess in their native tongue and the privilege of a strange confessor occasionally. For renewed enlightenment and proper knowledge priests should carefully study the faculties of the diocese and the various clauses of the document so as not to overstep their power. Priests from other dioceses, having obtained faculties, should study their jurisdiction and its limits to avoid serious consequences. A confessor should know both the science of Theology and the science of the Saints by continuous and serious study, merely begun in the seminary. The confessor will vest in surplice and violet stole while hearing confessions. (*Conc. Balt. II,* 213.)

Oblations Forbidden

198. To avoid even the semblance of simony we forbid the confessors of our diocese to receive, whatsoever the pretext, any oblation from the faithful on the occasion or in view of sacramental confession (before, during or after confession) or to permit that,

the faithful having previously discharged their debts toward the church, any cards be given them, which cards are to admit them to confession or the reception of any Sacrament. (Can. 736.)

Jurisdiction

199. Ordinaries or pastors in their own districts and those taking the place of pastors have ordinary jurisdiction to hear confessions. (Can. 873, 1.)

200. For the validity of absolution it is necessary that jurisdiction be given expressly in writing or by words. (Can. 879, 1.) The priest who, without the necessary faculties, would dare hear sacramental confessions would be suspended "ipso facto a divinis." (Can. 2366.)

201. Secular, as well as religious priests, who are approved for hearing confessions in some place, be their jurisdiction ordinary or delegated, may validly and licitly absolve "vagi" and "peregrini" who come to them from another diocese or parish, and also Catholics of any Oriental Rite. (Can. 881, 1.) Those who have ordinary jurisdiction for absolving, may absolve their own subjects everywhere. (Can. 881, 2.) Subjects of Ordinaries and pastors are those who have their domicile or quasi-domicile within the boundaries of the diocese or parish.

202. In danger of death any priest, even though he be not approved, can validly and licitly absolve any penitent from any sin or censure, without regard to the manner in which they are reserved and though they be notorious, even though an approved priest be present. The rules laid down in Canons 884 and 2252 must be observed. (Can. 882.)

203. Any priest traveling on the ocean may hear the confessions of all Catholics who travel with him on board the same ship, although the vessel may on its trip pass, or even stop for some time, at various places subject to different Ordinaries. But in order to absolve these travelers validly and licitly the priest must have duly obtained the faculty to hear confessions, either from his own Ordinary, or from the Ordinary of the place he sails from, or from the Ordinary of any port which the vessel passes. (Can. 883, 1.)

As often as the vessel stops on its trip, the priest endowed with faculties may validly and licitly hear the confessions of such of the faithful as may for any reason visit the vessel, as well as the confessions of those who approach him for that purpose when he

goes on land for a short stop. He can absolve them validly and licitly from cases reserved to the local Ordinary. (Can. 883, 2.)

204. Absolution of an accomplice "in peccato turpi" is invalid except in danger of death; and even in danger of death it is illicit on the part of the confessor, except necessity excuses. (Can. 884.)

He who absolves or pretends to absolve an accomplice "in peccato turpi" incurs excommunication *ipso facto*, reserved to the Holy See "specialissimo modo"; even "in articulo mortis" the censure is incurred if another priest, though he be not approved, can without causing a grave infamy or scandal to arise, hear the confession of the dying person, except when the dying person refuses to confess to another. (Can. 2367, 1.)

205. If the confessor has no reason for doubting the proper disposition of the penitent, and the latter demands absolution, it must neither be refused nor postponed. (Can. 886.)

206. The confessor shall be careful never to ask the name of an accomplice, nor to detain the penitent with inquisitive and useless questions, especially concerning the sixth commandment, and above all he shall not imprudently ask young people about things they are ignorant of. (Can. 888, 2.)

207. Pastors and others having the care of souls are bound in justice to hear the confessions of their subjects either personally or by substitute, whenever they reasonably ask it. (Can. 892.) The seal of confession is inviolable. The confessor must beware not to betray the sinner by words, or signs, or in any other way for any reason whatever. (Can. 889, 1.) The obligation of the seal of confession rests likewise on all other persons to whom knowledge of the confession has come in any way. (Can. 889, 2.) A confessor who presumes to violate the seal of confession directly, thereby incurs excommunication, reserved in a most special manner to the Holy See. (Can. 2369, 1.)

Reservatio Peccatorum

208. Only one sin, as such, is reserved to the Holy See, to wit, falsely accusing an innocent priest of the crime of solicitation before the ecclesiastical court. (Can. 894.)

Absolution of Reserved Sins

209. Pastors and others whom the law recounts under the name of pastors, may absolve by law from any case which the Ordinary

has reserved to himself in any shape or form, during the whole time set for fulfilling the paschal duty. Missionaries enjoy the same power, also by law, during the time of a mission. (Can. 899, 3.)

All Reservations Lose Their Force

210. (a) When those, who go to confession are sick and cannot leave the house, or if they are about to be married. (Can. 900, 1.)

(b) As often as the lawful superior refuses a faculty asked for in a particular case, or when, according to the prudent judgment of the confessor, the faculty cannot be asked of the lawful superior without great inconvenience to the penitent, or without danger of violating the sacramental seal. (Can. 900, 2.)

(c) Outside the territory of the one who has reserved the case, even though the penitent has repaired thither solely for the purpose of obtaining absolution (Can. 900, 3); unless the Ordinary of the district has himself reserved the same case.

Absolution of Reserved Censures

211. In public cases the Ordinary can release from the penalties "latae sententiae" of the common law (Can. 2237) except: (a) cases that have been brought to court for trial (Can. 2237, 1); (b) cases reserved to the Holy See. (Can. 2237, 2.) In occult cases, however, Canons 2254 and 2290 remaining intact, the Ordinary can remit punishment fixed by common law, personally or by another, except those cases reserved to the Holy See "specialissimo" and "speciali modo." (Can. 2237, 2.)

212. A reserved censure impeding the reception of a sacrament causes the reservation of the sin to which it is attached, but when one is excused from the censure or absolved from it, the reservation of the sin also ceases. (Can. 2246, 3.)

213. When a confessor is ignorant of a reservation and absolves a penitent of censure and sin, the absolution of the censure is valid, unless it be a censure "ab homine" or one reserved to the Holy See "specialissimo modo." (Can. 2247, 3.)

214. In the case of a censure not impeding the reception of the Sacraments, the censured person, being rightly disposed and no longer stubborn, can be absolved from sin, the censure remaining intact. (Can. 2250, 1.) If the censure incurred is one of those which deprive the person of the use of the Sacraments, sacramental

absolution from sins can be received only after the censure has been absolved. (Can. 2250, 2.) Absolution from censure in the tribunal of confession is contained in the usual liturgical form of absolution from sins. Outside the sacred tribunal no special form is required, but for absolution from excommunication it is recommended to use ordinarily the form given in the Ritual. (Can. 2250, 3.)

215. A person absolved in danger of death from a censure "ab homine" or one reserved to the Holy See "specialissimo modo" by a priest not having special faculties, is bound, under pain of falling again under the same censure, to have recourse after convalescence to the person imposing the censure in case of an "ab homine" censure; otherwise to the Sacred Penitentiary, the Bishop or to some one else possessing the necessary faculties, and obeying their commands. (Can. 2252.)

216. Outside the danger of death: (a) Any confessor can absolve "in foro sacramentali" from a censure not reserved; outside the sacramental forum any one having jurisdiction in the external forum. (Can. 2253, 1.) (b) A censure "ab homine" can be remitted by him to whom the censure has been reserved according to Canon 2245, 2; he may give absolution even though the guilty one have transferred his domicile or quasi-domicile to another place. (Can. 2253, 2.) (c) A censure reserved by law can be remitted by him who has constituted the censure or by the person to whom it has been reserved, their successors, competent superiors or delegates. Wherefore, from a censure reserved to a Bishop or Ordinary, any Ordinary can absolve his subjects, a local Ordinary, however, also the "peregrini"; from a censure reserved to the Holy See, the Holy See itself or any one who has received a general power to absolve, if it be a censure "simpliciter" reserved, from "speciali modo reservatis," if he have a special, and from "reservatis specialissimo modo," if he have a most special power to absolve; Canon 2254 to remain intact. (Can. 2253, 3.)

217. In urgent cases, when censures *latae sententiae* cannot be observed exteriorly without serious danger of scandal or the loss of good name; or when it would be hard for the penitent to remain in the state of grave sin until faculties to absolve have been obtained from the competent superior, any confessor can, in the tribunal of penance, absolve from the censures, whatever be the manner in which they are reserved; but he must impose upon the

penitent, under pain of incurring again the same penalties, the obligation to have recourse within one month to the Sacred Penitentiary, to the Bishop, or other superior having faculties and accept the penance imposed; the recourse is to be made personally or at least by letter through the confessor without mentioning the name of the party concerned. (Can. 2254, 1.)

Nothing forbids the penitent, after receiving absolution and sending his recourse to the superior, to go to another confessor having faculties to absolve him, and, after repeating the accusation of at least that one sin to which the censure was attached, to receive absolution from him. This confessor will impose on him the usual injunctions and he will not be bound by those he will receive afterward from the superior to whom recourse had been made. (Can. 2254, 2.)

If, in some extraordinary case, recourse should be morally impossible, the confessor may still absolve from all censures, without the onus mentioned above, except in the case mentioned in Canon 2367; but he must impose the usual obligations, an appropriate penance and satisfaction for the censure. A reasonable period of time is fixed for the penitent to perform the penance and make reparation, under pain of falling again under the same censure in the case of non-compliance. (Can. 2254, 3.)

Censures Reserved to the Ordinary

218. The following cases are reserved to the Ordinary by virtue of the Code:

(a) Catholics who contract matrimony before a non-Catholic minister. (2319, 1.)

(b) Catholics who contract marriage with the explicit understanding that either all or some of their children are to be raised as non-Catholics, i. e., either without any religion or in a non-Catholic church. (2319, 2.)

(c) Catholics who knowingly present their children to a non-Catholic minister for Baptism. (2319, 3.)

(d) Catholic parents, or those who take the place of parents, who knowingly have their children brought up or instructed in a non-Catholic persuasion. (Can. 2319, 4.)

(e) Catholics who make false relics, or who knowingly sell or distribute them, or expose them for public veneration. (Can. 2326.)

(f) Catholics who lay violent hands on a cleric or a religious. (Can. 2343, 4.)

(g) Catholics who procure abortion, not excepting the mother, if abortion has actually taken place. (Can. 2350, 1.)

(h) Religious of non-exempt communities who apostatize from religious life. (Apostates of exempt religious communities incur excommunication reserved to the major superiors of the respective Order.) (Can. 2385.)

(i) Religious of simple perpetual vows, both in religious Orders and Congregations, who contract marriage without dispensation, and the persons thus contracting with them. (Can. 2388, 2.)

Reserved to the Ordinary by the Third Plen. Council of Baltimore

219. Those contracting or attempting to contract marriage before a civil magistrate after obtaining a civil divorce. (*Conc. Balt. III*, 124.)

Be it remarked here that the faithful who contracted matrimony before a magistrate or heretical minister cannot, if their act has to some extent become public property, be admitted to the Sacraments without disregarding the discipline governing in these regions unless they have consented to publicly repair the scandal given. Public reparation is made during Mass, when the pastor, with the consent of the Catholic parties, declares the names and fault and asks for forgiveness for scandal given.

The Subject of Confession. Solicitation

220. In accordance with the Apostolic constitutions, especially that of Benedict XIV, "Sacramentum Poenitentiae," June 1, 1741, a penitent is obliged to report within a month, any priest guilty of solicitation in confession. The report must be made either to the local Ordinary or to the Holy Office, and every confessor has the strict obligation to admonish his penitent of this duty. (Can. 904.)

221. The punishment for the crime of solicitation is suspension from celebrating Mass and hearing confession, privation of all benefices and dignities and in graver cases degradation. (Can. 2368, 1.)

Any one who knowingly omits to denounce within a month a priest by whom he has been solicited, incurs excommunication "nemini reservata" and cannot be absolved before he fulfills this

obligation or seriously promises to fulfill it. (Can. 2368, 2.)

222. All the faithful of either sex are obliged, once they have attained the use of reason, to confess their sins at least once a year. (Can. 906.) A sacrilegious confession does not fulfill this obligation. (Can. 907.)

Place of Confession

223. The proper place for sacramental confession is the church or a public oratory or a semi-public oratory. (Can. 908.)

224. The confessional for hearing women's confessions must always be in an open and conspicuous place in the church, or a public oratory, or chapel destined for women. (Can. 909, 1.)

The confessional must have an immovable grate with small holes. (Can. 909, 2.)

225. Women's confessions should not be heard outside the confessional, except in case of sickness or for other reasons of necessity, and under such precautions as the local Ordinary may deem proper. (Can. 910, 1.) Men's confessions may be heard also in private houses. (Can. 910, 2.)

Petitions to the Sacred Congregations

226. As a general principle, any petition or statement sent to Rome by a priest, must first be submitted to the Bishop for information regarding the matter of said petition or statement. Of course, a priest may send his communication directly to the Delegation, but the Delegation, following the above rule of the Roman Congregations, asks for information and the opinion of the Bishop before taking any decision.

If it is question of petitions sent to Rome for favors for the obtaining of which the endorsement of the Bishop is not required (such as petitions for faculties to bless, for the altar privilege, etc.), naturally these petitions may be forwarded to Rome without such endorsement; however, I beg to add that in the rescript by which the favor asked is granted, there generally appears the clause "de consensu Ordinarii." These petitions may be sent directly to the different Congregations; in cases of conscience, every one is free to address his case to the Sacred Penitentiary or to the Holy Office. (Letter to the late D. Falconio, Apostolic Delegate, Aug. 21, 1907.) Before applying to Rome for a faculty inquiry should first be made of the Ordinary, as to whether he is

in the position to grant the desired faculty, always excepting the cases which involve the violation of the sacramental seal.

The Petition

227. (a) All petitions sent to Rome should be written on good paper, and a double sheet, 8⅛ x 10¾ inches should be employed; ink of good quality so as to remain legible for a long time; the language as a rule Latin, though French and Italian are permissible.

(b) All petitions to the Roman Congregations (the Apostolic Penitentiary alone excepted) must be addressed to the Pope. Hence the regular form of address in all petitions reads: Beatissime Pater. This is followed by name, rank and the diocese of the petitioner, as for example: N. N. sacerdos dioecesis Crookstoniensis, or N. N. parochus ecclesiae N. Dioecesis Crookstoniensis; following this, the petition opens with the customary deferential phrase: "ad pedes Sanctitatis Vestrae humillime provolutus." The concluding formula is only indicated by its opening words: "Et Deus———," or "Oro qua gratia———," expressing the prayer of blessing which the grateful petitioner addresses in advance to God for the expected favor.

(c) As regards the petition itself, no general formula can be given. It will suffice, however, in any case, to present the petition in clear and suitable language, and this object, desirable for all concerned, will be attained all the more easily if the petition is drawn up in the following tripartite form: (1) A brief reference to the circumstances which cause the petitioner to present his request. (2) The petition itself in concise, clear and intelligent form. (3) A careful and minute statement of the reasons which will make the granting of the petition appear as either necessary or expedient. (Cf. Procedure at the Roman Curia by V. Rev. Nicholas Hilling, D. D.; Joseph Wagner, N. Y.)

Formula to the Sacred Penitentiary

228. Eminentia Revma.

"Titius (Sempronia) laicus (a) false denuntiavit sacerdotem innocentem de crimine sollicitationis apud iudices ecclesiasticos. Sacerdos innocens interim ad normam Canonis 2368 a celebratione Missae et ab audiendis confessionibus suspensus et dignitatibus privatus est. Nunc vero, criminis sui horribilis omnino sincere

poenitens et per scriptum ad Ordinarium sacerdotis missum innocentiam sacerdotis statuens, quam humillime supplicat pro absolutionis et dispensationis remedio.

"Et Deus———.

"Dignetur Eminentia Vestra Revma responsum mittere infrascripto confessario aut alio confessario ab oratore eligendo."

Here follows the exact address of the confessor.

"Alla Segretaria della Penitenzieria, Roma.

Palazzo della Cancellaria."

If the confessor has in accordance with Canon 2254 granted absolution, the fact must be mentioned and the petition will then be a recourse to the Holy See, in compliance with the law established in the above-mentioned Canon. This form is given merely as an example and attention is drawn to the fact that extenuating circumstances must be mentioned.

§ 6. INDULGENCES

Privileged Altars

229. In public or semi-public oratories, unless they are united to a parish church or serve as its subsidiaries, no privileged altar may be assigned. (Can. 916.)

230. On All Souls' Day all Masses enjoy the same privilege as if they were said at a privileged altar. All the altars of a church in which the Forty Hours' Devotion is held, are privileged during the days of this devotion. (Can. 917, 1.)

231. To gain an indulgence which is attached to a certain day, if visiting a certain church or oratory is required, the visit may be made from the noon of the preceding day until midnight of the day proper. (Can. 923.)

Rosaries

232. Indulgences attached to rosaries (beads) and other objects are lost only when they are destroyed or sold. (Can. 924, 2.)

Indulgences Requiring Confession and Communion

233. If confession is required for gaining an indulgence it may be made within eight days immediately preceding the day to which the indulgence is affixed; Communion may be received on the day before the feast; both confession and Communion may be received

during the entire octave. (Can. 931, 1.) The faithful who are accustomed to go to confession at least twice a month or to communicate daily in the state of grace and with an upright and holy intention, although they do not receive one or the other time a week, may without confession gain all indulgences for which confession is prescribed as a necessary condition. From this favor are excluded indulgences of the ordinary and extraordinary jubilee. (Can. 931, 3.)

234. Pious works imposed for gaining indulgences may be commuted by the confessor into other good works for those who are lawfully prevented from performing the good works prescribed. (Can. 935.)

The Scapular Medal

235. The Holy See has granted permission to the faithful to wear a medal in place of one or more scapulars ordinarily worn. The medal, which may be of any metal, must have the figure of Our Lord exposing His Sacred Heart on the one side and that of the Blessed Virgin on the reverse. The faithful must first be vested with the scapular in the ordinary way. Every priest who has the faculty to bless the scapular (and he only) can also bless the medal to supply it. The medal is blessed by a simple sign of the cross, but for every scapular (the brown, the red, the blue, etc.) to be replaced a special sign of the cross must be made.

§ 7. THE SACRAMENT OF EXTREME UNCTION

236. The Sacrament of Extreme Unction must be administered by the sacred anointments with duly consecrated olive oil and by pronouncing the words prescribed in the rituals approved by the Church. (Can. 937.) The pastor shall take special care of the sick, especially when they are dying, give them the Sacraments frequently and commend their soul to God. (Can. 468, 1.) Kindness to the sick and dying is generally not forgotten. The service and sympathy of the priest in the sick-room are greatly appreciated and win souls to the Church.

Minister of Extreme Unction

237. The ordinary minister of this Sacrament is the pastor of the place in which the sick person resides. In case of necessity, however, or with reasonably presumed permission of the pastor

or the Ordinary, any other priest may administer this Sacrament. (Can. 938, 2.)

238. This Sacrament should be administered in due time. The pastor is bound in justice to administer it to the members of his flock. (Can. 939.)

The Subject of Extreme Unction

239. Extreme Unction may be administered only to Catholics who have reached the age of discretion and are in danger of death on account of sickness or old age. (Can. 940, 1.)

The Sacrament may not be repeated in the same sickness, unless the patient has recovered after receiving Extreme Unction and his condition has again become critical. (Can. 940, 2.) Benedict XIV, De Syn. Dioec., VIII, 8, 3, says: "If the crisis is past but the patient has not entirely recovered and suffers a serious relapse, Extreme Unction may be administered without hesitation. If the pastor is in doubt whether the crisis is a new one or a continuation of the former, he should incline to repeated administration because this is more in conformity with the ancient practice of the Church."

240. When it is doubtful whether the sick person has attained the use of reason or whether he is really in danger of death or already dead, Extreme Unction should be conferred conditionally. (Can. 941.)

241. This Sacrament may not be administered to those who stubbornly live in the state of grievous sin; in case of doubt, however, let it be administered conditionally. (Can. 942.)

242. To those who ask for Extreme Unction at least implicitly or interpretatively whilst in the full possession of their mental faculties, the Sacrament may be administered even though they lose their senses or the use of reason. (Can. 943.)

243. Although this Sacrament is not absolutely necessary as a means of salvation, yet no one may neglect it. (Can. 944.) The faithful should know that this Sacrament has salutary effects for both soul and body, and learn to dispel the futile fear of death because of its reception.

244. Children arrived at the age of discretion must receive this Sacrament in case of dangerous illness. (Can. 940.) "It is an utterly detestable abuse," says Pope Pius X ("Quam Singulari," VIII), "not to administer Viaticum and Extreme Unction to chil-

dren that have attained the use of reason and to bury them according to the rite of infants."

Rites and Ceremonies

245. The anointment must be accurately performed as stated in the Roman Ritual. (Can. 947, 1.) In case of necessity one anointment on one sense or on the forehead with the short formula is sufficient. But the oligation of supplying the other anointments remains when the danger is over. (Can. 947, 2.) The anointment of the loins is always to be omitted. (Can. 947, 2.) The anointment of the feet may be omitted for any reasonable cause. (Can. 947, 3.) Except in case of grave necessity, the anointments must be made by direct touch without instruments. (Can. 947, 4.)

246. In case of real necessity the following abbreviated form has been prescribed by the Holy Office, April 26, 1906: "Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen."

247. Priests should not meddle with last wills and the like because of the serious troubles sometimes arising from such meddling. Priests will remember, however, that kindness shown in illness and at death is a great means of winning people. The Papal Benediction to be given in real danger of death cannot be repeated in the same sickness.

248. Benedictio Apostolica cum indulgentia plenaria juxta constitutionem Benedicti XIV, Pia Mater (5 April, 1774) impertiri potest pueris qui ob defectum aetatis primam communionem nondum susceperunt. (S. R. C. 15 December, 1826.)

Invocatio saltem mentalis SS. Nominis Jesu est conditio sine qua non ad lucrandam indulgentiam plenariam vi benedictionis Apostolicae. (C. R. S. 22 Sept. 1892.)

§ 8. THE SACRAMENT OF HOLY ORDERS

Vocation to the Priesthood and Religious Life

249. Of all vocations the one to the priesthood is the most estimable and sublime. Almighty God chooses some persons in preference to others for the all-important work of the ecclesiastical ministry and grants such privileged men special graces to enable them to fulfill worthily the sacred duties of their noble office. The distinguishing characteristics of the divine call to the priesthood

consist in innocence of life, integrity of moral character, a constant and generous will to sacrifice oneself to God and a disposition to discharge faithfully the office in which one may be placed. A reliable indication of a vocation to the priesthood is found in a boy who possesses backbone, clings to the practices of piety, receives the Sacraments frequently and devoutly, serves Mass faithfully, avoids frivolous and dangerous company and is of a serious and studious turn of mind. The boy may be slow and unattractive, but rarely fails. The Church disapproves of stubborn and insubordinate boys for the holy priesthood, for the rebellious are to be feared. The character of the parents should also be taken into consideration.

Although the fundamental preparation for the holy ministry must be made in the Catholic home, priests of the diocese should, however, bear in mind that their great privilege is to seek, direct and foster priestly vocations, so as to provide for the future of the Church. Pastors and other priests should promote vocations to the priesthood. (Can. 1353.) To them Mother Church looks for solicitude and efficient help in this paramount matter. The Council of Baltimore exhorts and implores all pastors to bestow special attention on boys under their jurisdiction by watching their disposition and studying their habits, by stimulating them in exercises of piety and by nourishing the precious germs of the divine call. With constant care and unfailing interest let all zealous priests guide boys in religious exercises, encourage them in their studies and protect them against all worldly allurements and undue influence. Should obstacles present themselves for lack of material aid, pastors will certainly do their utmost to remove them in one way or another. A vocation needs cultivation. A noble, meritorious and praiseworthy work for a priest is to form a preparatory class of boys for the priesthood prior to entering college, in which he will teach Latin and Greek after school hours. Such classes have produced excellent fruit.

The will of dedicating itself to the noble service of God's sanctuary is not natural to the youthful heart. Most blameworthy would be the conduct of parents who would presume to impede in the least the vocation of their son to the priesthood. Let such parents not forget that the call of God to minister in His sanctuary is verily the highest privilege that He deigns to confer on mortals. When parents perceive in one or other of their children any inclina-

tion to devote himself to the sublime work of God's ministry, they should not presume to interfere with the designs of Divine Providence, by turning his mind to the advantages of secular life and human glory or by undue exaggeration of the trials, hardships and dangers of the priestly state.

The remarks relative to the fostering of vocations to the priesthood apply equally to those for the religious life. Unnecessary is it to dwell on the grand and precious Sisterhoods and Brotherhoods. The Reverend Brothers and Sisters in the Church strongly appeal to God-fearing Catholic parents to send them worthy recruits for the blessed labor in our Catholic schools, our hospitals, our asylums and like institutions. True vocations will only spring up in the Christian home, where the love of God, reverence of holy things, prayer, religious exercises and the frequent reception of the Sacraments reign. Parents verily bring no blessing on themselves in any opposition to their children in their choice of a vocation to the priestly or religious state. Not a few boys and girls in after life have caused sorrow to the heart and shame upon the name of their father and mother because of direct opposition or indifference or culpable negligence in the matter of their consecrating themselves to the sublime work of the ministry of Almighty God.

On Sundays previous to Ember weeks pastors should invariably exhort the faithful to attend the Holy Sacrifice of the Mass and earnestly pray that the Lord may send forth worthy laborers in His harvest. The most appropriate sermon on these occasions would be on the vocation to the priesthood and religious life. The praiseworthy and high ambition and legitimate joy of every parish should be to have at least one of its members studying for the holy priesthood.

As the annual vacation of ecclesiastical students is granted for healthful recreation for soul and body, but certainly not for dissipation of mind and heart, pastors should guide and protect them with fatherly solicitude, encourage them to attend daily Mass or serve at the altar, and if they wear the cassock in the seminary they should occupy a place in the sanctuary for services. The frequent reception of the Sacraments should not be neglected by them. At the end of said vacation rectors of seminaries should receive from pastors a certificate of conduct of ecclesiastical students.

250. The names of those to be promoted to the individual sacred orders, excepting religious of perpetual vows, be they solemn or

simple, are to be announced in the parish church of each candidate (Can. 998, 1) on a day of obligation within the Mass. (Can. 998, 2.)

251. All the faithful are obliged to reveal to the Ordinary or pastor before the day of ordination any impediment they may happen to know of. (Can. 999.)

Incardination and Excardination

With the exception of the cases mentioned in Canons 114 and 641, § 2, it is necessary for the valid incardination of a cleric into another diocese that his own Bishop grant him letters of perpetual and unconditional excardination, and that the Bishop receiving him likewise issue letters of perpetual and unconditional incardination. Letters of incardination and excardination must be signed by the Bishops. (Can. 112.)

If the Ordinary gives to a cleric of another diocese a benefice requiring residence, e. g., a parish, with the written consent of his Ordinary, or with the written permission allowing the cleric to leave his diocese for good, this is considered an ex- and incardination. (Can. 114.) Excardination cannot take place without good reasons, and it does not take effect, unless incardination in the other diocese has followed, the Ordinary of which diocese is held to inform the other Bishop as soon as possible. (Can. 116.)

A Bishop should not incardinate a cleric of another diocese, unless (1) the cleric is necessary or useful to the diocese and the rules of Canon Law have been observed (Can. 117, 1); (2) the Bishop has the authentic document of excardination and letters of the Curia about the conduct of the cleric (Can. 117, 2); (3) the cleric has taken the oath before the incardinating Ordinary or his delegate to serve the new diocese for all times according to the sacred Canons. (Can. 117, 3.)

Formula Juramenti: "Ego, N. N., jure jurando affirmo me animum habere mancipandi me vere et in perpetuum Dioecesi Crookstoniensi. Sic me Deus adjuvet et haec sancta Dei Evangelia."

(Nomen)

Clerics who go into another diocese with the permission of their Bishop, but are not excardinated, can be recalled for a just reason, but the laws of equity must be kept in mind. The Bishop of the other diocese likewise can for a just reason deny a priest permission to prolong his stay in that diocese, unless he has given the extern priest a parish. (Can. 144.)

The Bishop may receive secularized religious either uncon-

ditionally or for a three years' experiment. If received unconditionally, the religious becomes then and there incorporated in that diocese; in the other case the Bishop can prolong the time of probation, not, however, for more than another term of three years. When the second term of three years has expired, the religious becomes "ipso facto" incorporated, unless he has been dismissed before the end of the term. (Can. 641, 2.)

§ 9. THE SACRAMENT OF MATRIMONY

The Sacrament

252. The Lord Christ has raised the marriage contract between baptized persons to the dignity of a Sacrament and hence there can be no valid marriage contract between baptized persons which is not at the same time a Sacrament. (Can. 1012.)

253. The law always favors Matrimony, and hence if a doubt arises as to the validity of any particular marriage, the presumption is in its favor until the contrary is proved, excepting the case of the "Privilegium Paulinum," Can. 1127. (Can. 1014.)

Sponsalia

254. A promise of marriage made either by one party or by both is devoid of effect in conscience as well as in the external forum unless it is made in writing and signed by the parties themselves and by the parish priest or the diocesan Ordinary or at least two witnesses. (Can. 1017, 1.) When both parties or either one of them does not know how to write, this fact must be recorded in the document for the validity of the act and another witness must sign with the pastor or local Ordinary or the two witnesses. (Can. 1017, 2.)

Preliminaries of Matrimony

255. Pastors should not neglect to instruct prudently their people on the Sacrament of marriage and its impediments. (Can. 1018.)

256. Before a marriage may be celebrated certainty must be had as to whether there exists an obstacle to its validity or licitness. (Can. 1019, 1.) In danger of death, however, when other proofs cannot be had and signs do not point to the contrary, the sworn statement of the parties that they are baptized and suffer from no impediment will suffice to admit them to the celebration of marriage. (Can. 1019, 2.)

257. The pastor who is entitled to assist at the marriage shall at a convenient time carefully investigate whether there is an obstacle to the marriage to be contracted. (Can. 1020, 1.)

The pastor should question the bridegroom and bride separately and cautiously as to the possible existence of an impediment, ascertain whether both, especially the woman, consent freely to the marriage and whether they are sufficiently instructed in Christian doctrine.

The last question may be omitted where the character and standing of the parties render it useless. (Can. 1020, 2.)

It is the right of the Ordinary to issue special regulations to the pastors on this investigation. (Can. 1020, 3.)

258. Unless Baptism was conferred in his own parish, the pastor must demand a baptismal certificate from both parties, or from the Catholic party if the marriage is to be contracted with a dispensation from the impediment of disparity of worship. (Can. 1021, 1.)

Catholics who have not yet received the Sacrament of Confirmation should receive this Sacrament before marriage, provided they can do so conveniently. (Can. 1021, 2.)

Publication of Banns

259. The publication of the banns is to be made by the parties' own pastor. (Can. 1023, 1.) If a party has lived in a place other than the parish of the "parochus proprius" for six months after the age of puberty the pastor shall report the matter to the Ordinary, who may prudently order either the banns to be published in that place or else proofs of conjectures to be gathered which establish the party's "status liber." (Can. 1023, 2.)

If the pastor suspects the existence of an impediment he should report to the Ordinary, even though the party has lived less than six months in the other place, and the Ordinary shall not give permission to marry until the suspicion has been removed by the means mentioned in the preceding paragraph. (Can. 1023, 3.)

260. The banns are to be proclaimed in church on three successive Sundays or Holy Days of Obligation during the solemnity of the Mass or at other services which are frequented by the people. (Can. 1024.) The pastor is obliged "sub gravi" to comply with this law.

261. The publication of the banns is to be omitted in marriages contracted with a dispensation from either disparity of cult or

mixed religion, unless the Ordinary discreetly permits it, provided no scandal is given, and provided that the Apostolic dispensation has been obtained, and no allusion is made to the non-Catholic party's religion. (Can. 1026.)

262. All the faithful are bound in conscience to reveal either to the pastor or to the Bishop any impediment they may have knowledge of before the celebration of the marriage. (Can. 1027.)

263. The diocesan Ordinary may, according to his discretion, dispense from the publication of the banns in his own diocese or in a strange diocese, provided there is a lawful reason. (Can. 1028, 1.) If the parties belong to different dioceses the Bishop in whose diocese the marriage is to be celebrated, is entitled to dispense; if the marriage takes place in neither of the two dioceses, either of the Ordinaries may dispense. (Can. 1028, 2.)

264. Should it happen that another pastor has attended to the examination of the candidates or made the publications, he must, as soon as possible, authentically inform the pastor who is to assist at the marriage of the result of his inquiry. (Can. 1029.)

265. After the examination and the publication of the banns the pastor shall not assist at the marriage until he has received all necessary papers and until at least three days have passed after the last call, unless a plausible reason should dictate otherwise. (Can. 1030, 1.)

Should a marriage be delayed for six months after the banns have been published, the publication must be repeated, unless the Ordinary decides otherwise. (Can. 1030, 2.)

266. (1) When a doubt arises as to the existence of some impediment, (a) the pastor shall investigate more thoroughly by querying at least two trustworthy witnesses (provided the impediment is not defamatory) and also the parties themselves, under oath if he deems it necessary. (Can. 1031, 1.)

(b) The publication of the banns should be continued if the doubt arose before or during the publications. (Can. 1031, 2.)

(c) If the doubt still remains after the publication the pastor shall not assist at the marriage before having consulted the Ordinary. (Can. 1031, 3.)

(2) When an impediment is certainly established:

(a) If the impediment is secret the pastor shall continue or complete the publication of the banns and refer the matter either to the Ordinary or to the Sacred Penitentiary without naming the parties. (Can. 1031, 1.)

(b) If the impediment is public and discovered before the publication is begun, the pastor shall not proceed further until the impediment is removed, even though he may know of a dispensation granted for the court of conscience; if a public impediment is discovered after the first or second publication, the pastor shall finish the publication and then report to the Bishop. (Can. 1031, 2.)

(3) If no impediment was discovered, either doubtful or certain, the pastor shall, after all the banns have been published, admit the parties to the celebration of matrimony. (Can. 1031, 3.)

267. No pastor shall, except in case of necessity, assist at the marriage of "vagi" unless he has previously referred the case to the Ordinary of the diocese or a priest delegated by the latter and obtained his permission. (Can. 1032.)

268. The pastor shall instruct the parties with due regard to their condition on the sanctity of the Sacrament of Matrimony, their obligations, such as mutual love, fidelity and trust of husband and wife, the lawfulness of the conjugal act, the sinfulness of race suicide, the duty of the parent toward the child, the latter's right to be baptized as soon as possible, to Christian education from his tender years and to parental solicitude as regards material wants. He shall earnestly exhort them to make a good confession and worthily receive the Holy Eucharist before celebrating the marriage. (Can. 1033.) Confession is not to be regarded as a "conditio sine qua non" for marriage. Of course, the pastor should employ his best efforts in this regard and exhort them at least to an act of perfect contrition.

As a guide to this instruction we heartily recommend "Instructio Sponsorum," Herder, St. Louis, Mo.

Impediments in General

269. In danger of death Ordinaries may for the relief of conscience and if the case demands for the legitimation of children, dispense their own subjects wherever they may be and all other persons residing in their territory from the form of marriage and from all impediments of the ecclesiastical law, diriment and impedient, public and occult, simple and multiplex. including clandestinity, but not the impediment of priestly orders and affinity in the direct line arising from consummated marriage. In granting these dispensations all danger of scandal should be removed. In case of disparity of worship and mixed religion the usual conditions should be imposed. (Can. 1043.)

270. When the same conditions obtain as in Canon 1043, but only in cases where the Ordinary cannot be reached, the pastor and a priest who assist at marriage, in conformity to Canon 1098, 2, have the same faculties. The confessor has the same faculty but only for the internal forum and in the act of sacramental confession. (Can. 1044.)

271. Under the conditions laid down in Canon 1043, if the impediment is discovered when everything is ready for the marriage and the ceremony cannot be delayed without the probable danger of a grave inconvenience until a dispensation is obtained from the Holy See, Ordinaries can dispense from all impediments mentioned in the same Canon. (Can. 1045, 1.)

This faculty holds good for the revalidation of a marriage already contracted if the delay is dangerous and there is not time to have recourse to the Holy See. (Can. 1045, 2.)

In the same circumstances the pastor, priest and confessor mentioned in Canon 1044 enjoy the same faculty, but they are allowed to apply it only in "occult cases" and for lack of time to recur to the local Ordinary, or if access to the Ordinary would entail danger of violating the secret. (Can. 1045, 3.)

272. The pastor and priest of whom Canon 1044 speaks must immediately inform the Ordinary of every dispensation granted in "foro externo" and also record the same in the matrimonial register. (Can. 1046.)

273. Unless a rescript of the Sacred Poenitentiaria ordains otherwise, a dispensation granted for the internal forum, but extra-sacramentally, should be carefully recorded in a special book to be kept separately in the diocesan archives as mentioned in Canon 379, and no new dispensation for the external forum is necessary, even though the occult impediment should afterwards become public; a new dispensation is, however, necessary if it was granted sacramentally in the internal forum. (Can. 1047.)

274. A dispensation from a diriment impediment granted either in virtue of ordinary power or of power delegated by general indult, but not a dispensation granted by a rescript in a particular case, legitimates the offspring, whether born or only conceived, of the dispensed parents, provided it be not adulterine or sacrilegious. (Can. 1051.)

275. A dispensation from the impediment of consanguinity or affinity granted for a certain degree, is valid even though a mistake was made concerning the degree in the petition or concession, pro-

vided that the real degree be inferior to the one which was mentioned. It is valid also though the impediment has been concealed in the petition, provided it be of the same species and of an equal or inferior degree. (Can. 1052.)

276. A dispensation granted from a minor impediment is not vitiated by the fact that a falsehood has been expressed or the truth suppressed in the petition, and even though the sole final cause alleged be false. (Can. 1054.)

The Prohibitive Impediments

277. Most severely does the Church prohibit the marriage of two baptized persons of whom one is a Catholic and the other a heretic or schismatic. (Can. 1060.)

278. As to the dispensation: (1) The Church does not dispense from the impediment of mixed religion unless, (a) there be just and weighty reasons (Can. 1061, 1); (b) the non-Catholic party guarantee to remove the danger of perversion from the Catholic party, and both promise to baptize and educate all their children in the Catholic faith (Can. 1061, 2); there be a moral certainty that the promises will be kept. (Can. 1061, 3.)

(2) The promises must as a rule be demanded in writing. (Can. 1061, 2.)

279. The Catholic consort is bound prudently to procure the conversion of the non-Catholic party. (Can. 1062.)

280. Even when a dispensation from the impediment of mixed religion has been given by the Church, the parties cannot, either before or after their marriage by the priest, go to a non-Catholic minister in the exercise of his office for the purpose of giving or renewing the matrimonial consent. (Can. 1063, 1.)

If the pastor knows for certain that the parties are about to violate this law, or have violated it, he shall not assist at their marriage except for very weighty reasons, all danger of scandal being removed and the Ordinary having been consulted. (Can. 1063, 2.)

It is not, however, forbidden to the parties to present themselves before a non-Catholic minister acting as a civil magistrate when the civil law requires it, solely to comply with a civil formality and for the sake of civil effects. (Can. 1063, 3.)

281. The faithful should be deterred from marrying those who have notoriously renounced the Catholic faith, without, however,

joining a non-Catholic sect, or those who are notoriously affiliated with societies condemned by the Church. (Can. 1063, 1.)

The pastor shall not assist at such marriages except after consulting the Ordinary, who, after due consideration of all circumstances of the case may permit the pastor to assist, provided there be weighty reasons and sufficient provision be made for the Catholic education of all the children and the danger of perversion of the Catholic party be removed. (Can. 1065, 2.)

282. If a public sinner or persons notoriously under censure wish to get married and refuse to go to confession or to be reconciled to the Church before marriage, the pastor is not allowed to assist thereat except for grave and urgent reasons, about which he shall, if possible, consult the Ordinary. (Can. 1066.)

283. Ordinaries and other pastors of souls shall:

(1) Deter the faithful from contracting mixed marriages as much as they can. Prior to the seeking of dispensations from the impediments of mixed religion and disparity of cult, every effort must be made to prevent such marriages. (Can. 1064, 1.)

(2) If they cannot prevent them, they shall take the greatest care that such marriages are celebrated according to the laws of God and the Church. (Can. 1064, 2.)

(3) After such a marriage has been contracted either in their own territory or outside of it, they shall watch over the faithful fulfillment of the promises made. (Can. 1064, 3.)

(4) In assisting at such marriages they shall follow the regulations of Canon 1102. (Can. 1064, 4.)

Diriment Impediments

284. A boy cannot validly contract marriage before he has completed his sixteenth, and a girl before she has completed her fourteenth year. (Can. 1067, 1.) In the Old Law marriage was valid between those who had reached the age of puberty, which was the completed fourteenth and twelfth year respectively.

285. A marriage is null when contracted by a non-baptized person with a person baptized in or converted to the Catholic Church from heresy or schism (Can. 1070, 1.) If the party at the time of the marriage contract was commonly held to have been baptized or if his or her baptism was doubtful, the marriage must be regarded as valid in accordance with Canon 1014, until it is proved with certainty that one party was baptized and the other was not. (Can. 1070, 2.)

In case of marriages to be contracted between a Catholic and a non-Catholic about whose baptism there is a doubt, a dispensation from the impediments of mixed religion and disparity of worship should be requested and the pastor should explain the reason for his request. It may happen that in the meantime new proofs either for or against the validity of Baptism are brought to his attention. If the doubt against the fact or validity of the Baptism is so strong that it almost amounts to a certainty, the dispensation from disparity of cult should be applied. But if the doubt disappears in favor of the validity of Baptism, the dispensation from mixed religion should be used.

The priest is not permitted to baptize such persons conditionally with a view of obviating the invalidity of marriage, but only on condition of the non-Catholic's willingness to make a profession of faith, renunciation of heresy, if necessary, and join the true fold.

286. The rules laid down in Canons 1060 till 1064 for mixed marriages must be applied also to marriages in which there is an impediment of disparity of worship. (Can. 1071.)

287. In the direct line consanguinity invalidates marriage between all ascendants and descendants, whether legitimate or natural.

In the collateral line matrimony is invalid to the third degree inclusively, in such a way, however, that the impediment is multiplied only as often as the common stock is multiplied.

Matrimony is never to be permitted when there is a doubt whether the parties are related in some degree of the direct line or in the first degree of the collateral line. (Can. 1076.)

Consanguinity in Direct Line.

288. In the direct line there are as many degrees as there are genrations or as there are persons, not counting the common stock. (Can. 96.)

John

Descending Line

Scale:

(1) Son (Filius)
(2) Grandson (Nepos)
(3) Great-Grandson (Pronepos)
(4) Great-Great-Grandson (Abnepos)

Ascending Line

(1) Father (Pater)
(2) Grandfather (Avus)
(3) Great-Grandfather (Proavus)
(4) Great-Great-Grandfather (Abavus)

John is related to the son in the first degree in the descending line and in the same degree to the father in the ascending line.

Consanguinity Collateral Line.

289. In the oblique (or collateral) line, if both sides of the line are equal, there are as many degrees as there are generations on one side; if they are unequal, there are as many degrees as there are generations on the longer side. (Can. 96, 3.)

Collateral Ascending Line

(1) Paternal line.

1st degree: Uncle (father's brother, patruus)
Aunt (father's sister, amita)
2nd degree: Grand-uncle (Patruus magnus)
Grand-aunt (Amita magna)
3rd degree: Great-Grand-uncle (Propatruus)
Great-Grand-aunt (Proamita)

(2) Maternal line.

The same names in English with the addition of maternal or paternal uncle or aunt. In Latin:
1st degree: Avunculus, matertera.
2nd degree: Avunculus magnus, matertera magna.
3rd degree: Pro-avunculus, pro-matertera.

Collateral Descending Line

1. Paternal Line

1st degree: Brother (frater)
Sister (soror)
2nd degree: First cousin, nephew (patrueles) whose fathers are brothers, first cousins, niece (amitini) whose father and mother are brother and sister.
3rd degree: Second cousins (patrueles magni, amitini magni).

2. Maternal Line

The same terms in English; in Latin, first cousins are called consobrini, if their mothers are sisters, and the third degree or second cousins are called consobrini magni.

III. The Collateral Unequal Line

John (common stock)

1st degree: Brother
2nd degree: Nephew (first cousin)
3rd degree: Grand nephew (James)
1st degree: Sister
2nd degree: Niece (Gemma)

James is second cousin to Gemma or, in Latin, in terio gradu tangente secundum linae collateralis inaequalis.

Affinity

290. Affinity in the direct line annuls marriage in any degree; in the collateral line it annuls it to the second degree inclusively. (Can. 1077, 1.)

The impediment of affinity is multiplied (Can. 1077, 2): (a) as often as the impediment of consanguinity is multiplied from which it originates (Can. 1077, 1), (b) by successively repeated marriages with the blood relations of the deceased consort. (Can. 1077, 2.)

291. Affinity originates from valid matrimony, be it only ratified or be it ratified and consummated. (Can. 97, 1.)

Affinity exists only between the man and the blood relations of the woman and likewise between the woman and the blood relations of the man. (Can. 97, 2.) It is reckoned in this wise, that the blood relations of the man are related to the woman by affinity in the same line and the same degree and vice versa. (Can. 97, 3.)

Impediment of Public Decency.

292. The impediment of public propriety (or decency) arises from invalid marriage, whether consummated or not, and from public or notorious concubinage; and it annuls marriage in the first and second degree of the direct line between the man and the blood relations of the woman and vice versa. (Can. 1078.)

Spiritual Relationship

293. The only spiritual relationship that annuls marriage is that mentioned in Canon 768. (Dioc. Stat. n. 130; Can. 1079.)

If the sponsor acts by proxy spiritual relationship is contracted not by the proctor but by the one whom he represents.

Legal Adoption

294. Those who are by civil law considered as incapable of contracting marriage with each other on account of legal relationship arising from adoption, are, by Canon Law, incapable of contracting marriage validly. (Can. 1059, 1080.) In the State of Minnesota legal adoption is not considered an impediment.)

Form of Celebrating Matrimony

295. Only such marriages are valid as are contracted before the pastor or the Ordinary of the Diocese or before a priest delegated by either the pastor or the Ordinary and at least two witnesses, in conformity, however, with the rules laid down in the two following Canons, and with the exceptions mentioned in Canons 1098 and 1099. (Can. 1094.)

296. Any person enjoying the use of reason may be a witness at marriage; non-Catholics, the excommunicated or the interdicted may be tolerated, unless scandal is feared, and the permission of the Ordinary is obtained. (S. Off. 1891.)

297. The pastor and the Ordinary may validly assist at marriages:

Only from the day they have taken canonical possession of their benefice according to Canons 334, 3; 1444, 1, or entered upon their office, provided they are not excommunicated or interdicted or suspended from office by a judiciary sentence or declared suspended. (Can. 1095, 1.)

Only within the boundaries of their respective territory in which, however, they can validly assist at marriages not only of their own subjects, but also of non-subjects. (Can. 1095, 2.)

Provided they are not compelled by violence or grave fear to ask and receive the consent of the parties. (Can. 1095, 3.)

The pastor and the Ordinary of the diocese who can validly assist at marriages may also grant permission to another priest to assist validly within the limits of their respective districts. (Can. 1095, 4.)

298. Permission to assist at marriage, given under Canon 1095, must be granted to a specified priest for a specific marriage. General delegations are excluded except in the case of assistant coadjutors for the parish to which they are appointed; in all other cases general delegation is invalid. (Can. 1096, 1.) The pastor or Ordinary of the diocese shall not grant such permission unless

he has complied with the regulations of the law for establishing the free status of the parties. (Can. 1096, 1.)

299. (1) The pastor or the Ordinary of the diocese assist at a marriage licitly:

(a) After having ascertained the free status of the contracting parties as the Code prescribes. (Can. 1097, 1.)

(b) After having ascertained the fact of domicile or quasi-domicile or a monthly stay of at least one of the parties in the place where the marriage is to take place or of actual stay in case of vagi. (Can. 1097, 2.)

(c) If the conditions set down under the preceding number are not verified, the pastor or Ordinary, in order to assist lawfully at a marriage, must have the permission of the pastor or Ordinary of the place where one of the contracting parties has a domicile or quasi-domicile or monthly stay, except in the case of "vagi" who are actually on the road and have no residence or stay anywhere, or unless a weighty reason excuses from demanding such permission. (Can. 1097, 3.)

(2) Every marriage should be performed before the pastor of the bride, unless there are just reasons for breaking the rule. If the parties belong to different rites, their marriage must be celebrated in the rite and before the pastor of the bridegroom unless particular laws dictate otherwise. (Can. 1097, 4.)

(3) Pastors who assist at marriages without the permission required by law are not allowed to keep the stole fees, but must hand them to the parties' own pastor. (Can. 1097, 3.)

300. (1) The following are bound to marry before an authorized priest:

(a) All persons baptized in the Catholic Church as well as those converted from heresy or schism, even though they (whether Catholics or converts) have afterwards fallen away when they contract marriage among themselves.

(b) Catholics as well as converts who marry non-Catholics either baptized or non-baptized, even after having obtained a dispensation from the impediment of mixed religion or disparity of cult.

(c) Catholics of the Oriental rites, who marry persons of the Latin rite, are bound by that form.

Marriages may be validly and licitly contracted in presence of two witnesses without the assistance of pastor, Ordinary, or their delegate in the following two cases (Can. 1098):

(1) In danger of death, when it is impossible to call or approach

the Ordinary, or pastor, or priest properly delegated in that serious inconvenience. (Can. 1098, 1.)

(2) At other times, whenever the same moral impossibility is foreseen to last a month. In both cases, should a simple priest be available, he should be called in to assist at the marriage with the other witnesses, although this is not required for validity (Can. 1098, 2.)

Non-Catholics, whether baptized or not, who marry among themselves, are nowhere bound to observe the Catholic form of marriage. (Can. 1099, 1.) Neither are those born of non-Catholic parents and baptized in the Catholic Church, but who have grown up from childhood in heresy or schism or infidelity or without any religion at all, if they marry a non-Catholic party. (Can. 1099.)

Marriage Rites

301. Outside the case of necessity the rites prescribed in the liturgical books approved by the Church or received by praiseworthy custom are to be observed. (Can. 1100.)

302. The pastor should take care that the spouses receive the solemn nuptial blessing which may be imparted even after they have lived in the matrimonial state for a long time, but only at Mass, according to the special rubrics provided for the purpose, and on days not forbidden. The solemn blessing may be imparted only by that priest or his delegate who is validly and licitly authorized to assist at the marriage. (Can. 1101.)

303. In marriages between Catholics and non-Catholics the consent must be asked as prescribed under Can. 1095, Sec. 1, No. 3. (Can. 1102, 1.)

All sacred rites are prohibited; if, however, greater evils should be foreseen from this prohibition, the Ordinary may permit one or the other of the usual ecclesiastical ceremonies, always exclusive of the nuptial Mass. (Can. 1102, 2.)

304. The priest should hold a practice in the church for the groom, bride and witnesses on the eve of the marriage, and then he shall give the bridal instruction. All should go to confession. On the morning of the marriage all possible solemnity should be observed. The parties come up the center aisle of the church and kneel on the prie-dieus placed in the center of the sanctuary. When the celebrant, vested in alb, stole and chasuble, enters, they will stand and answer distinctly the question put.

Acolytes, a server holding the holy water pot, and another holding a plate with the ring on it will accompany the celebrant. After the marriage the celebrant begins Mass immediately and the parties kneel.

Nuptial Mass

305. Catholics should be married in the morning in the parish church before Jesus Christ present in the Blessed Sacrament, Who long ago blessed with His presence and honored with His first miracle the wedding at Cana. (Can. 1109.) Immediately after the marriage ceremony Mass should be said, at which the bridegroom, bride and the witnesses, who should be Catholics, should receive Holy Communion.

Nuptial Blessing

306. This blessing is forbidden from the first Sunday in Advent to Christmas inclusively and from Ash Wednesday to Easter Sunday inclusively. (Can. 1108, 2.) For a grave reason the Bishop may permit it even during these seasons. (Can. 1108, 3.) This blessing can be received only once in a lifetime. It is given to both the bridegroom and the bride, but it is intended chiefly for the woman. If her husband dies and she marries again, the nuptial blessing cannot be repeated. (Can. 1143.)

The nuptial blessing can be given only during Mass. (Can. 1101, 1.)

How the Nuptial Blessing is Given

307. At the end of the "Pater Noster" the bridegroom and bride kneel on the lower step of the altar and the priest turning towards them reads from the Missal, which the server holds before him, the two prayers "Propitiare Domine" and "Deus, qui potestate." When the priest turns around to the altar the groom and bride return to their places. They go again to the altar step to receive Holy Communion. After the "Bendicamus Domino" or "Ite Missa est" they go again to the altar steps. The priest reads over them the blessing "Deus Abraham" and after it sprinkles them with holy water. Then he gives the usual benediction and says the last gospel. When the celebrant returns to the sacristy, the parties make their thanksgiving. Then the witnesses go to the sacristy to sign the certificate. On their return all proceed down the center aisle.

Quando plures simul copulantur, accepto primum singulorum consensu et rite celebratis singulis matrimoniis, dictaque pro singulis a parocho forma "Ego vos, etc.," nihil obstat quominus benedictiones annulorum et reliqua fiant in communi per verba generalia. (S. C. Inq., 1 Sept., 1841.)

Parochus assistens matrimonio mixto licite non modo benedicere solemniter nequit, sed etiam (sine stola et cotta) abstineat a benedictione annuli et a dicenda forma "Ego vos conjungo." (S. C. Inq. 28 Aug., 1839.)

Marriage Impediments Abrogated by the Code

308. Besides the impediment of espousals the following diriment impediments have been abolished by the new Code of Canon Law:

(a) The impediment of age, formerly determined by puberty, is changed to the completed sixteenth year if males, or the fourteenth year if females.

(b) Disparity of worship between a baptized non-Catholic and an unbaptized person.

(c) Consanguinity in the fourth degree of the collateral line, i. e., the relationship between third cousins.

(d) The multiplied impediment of consanguinity arising from the multiple descent from a common stock.

(e) Unlawful affinity (ex copula illicita cum persona compartis consanguinea usque ad secundum gradum).

(f) Lawful affinity in the third and fourth degree of the collateral line, i. e., the affinity that existed when a former wife was second or third cousin to the intended wife.

(g) Public decency between one party to valid and absolute espousals and the blood relations to the first degree of the other party.

(h) Public decency between one party to a ratified, unconsummated marriage and the third and fourth degree blood relations of the other party, i. e., between one of the parties and second and third cousins of the other.

(i) Spiritual relationship from confirmation which existed between the minister and the sponsors on the one side and the subject and his parents on the other side.

(j) Spiritual relationship from baptism that existed between the minister and the sponsors on the one side and the parents of the subject on the other side.

(k) Legal adoption, which is now a diriment canonical impediment only where the civil law makes it a disqualification for a valid marriage. Hence the impediment of adoption is no longer in force in most English-speaking countries.

Legal Diriment Impediments in Minnesota

309. (1) Ligamen, where no divorce granted.

(2) First cousins.

(3) When either party is an epileptic, imbecile, feeble-minded or insane.

The Place for the Ceremony

310. All marriages between Catholics should be celebrated in the parish church. If another church or oratory, either public or semi-public, is preferred, the permission of the Ordinary or pastor should be obtained. (Can. 1109, 1.)

Marriages between Catholics and non-Catholics are to be performed outside the church; however, should the Ordinary in his discretion be convinced that evil might follow from the observance of this law, he may dispense from it, provided Canon 1102, 2 be strictly observed. (Can. 1109, 3.)

Revalidation

311. To revalidate a marriage which is invalid because of a diriment impediment it is required that the impediment cease or be dispensed from and that the consent be renewed at least by the party who is aware of the impediment. (Can. 1133, 1.)

This renewal of consent is required by ecclesiastical law for validity even if both parties gave their consent in the beginning and never withdrew it. (Can. 1133, 2.)

312. If the impediment is public, the consent must be renewed by both parties in the form prescribed by law. (Can. 1135, 1.)

If the impedment is occult and known to both parties, it suffices that the consent be renewed by both privately and in secret. (Can. 1135, 2.)

If the impediment is occult and known to only one of the parties, it is enough that the party who is aware of the impediment should renew his consent privately and in secret, provided the other party's consent continues. (Can. 1135, 3.)

313. A marriage null for want of form to become valid must be contracted again according to the prescribed form. (Can. 1137.)

Sanatio in Radice

314. The *sanatio in radice* of a marriage is its revalidation, implying besides a dispensation from, or the cessation of the impediment, the dispensation from the ecclesiastical obligation of renewing the consent and by a fiction of law retroaction as regards the canonical effects. (Can. 1138, 1.)

Revalidation takes place at the moment the favor is granted; the retroaction is understood to reach back to the moment of the marriage, unless the contrary is stated. (Can. 1138, 2.)

The dispensation from the obligation of renewing the consent may be granted without the knowledge of one or of either party. (Can. 1138, 3.)

315. Any marriage contracted in spite of an impediment of ecclesiastical law, or for lack of legal form, may be revalidated *in radice,* provided a naturally sufficient, though juridically ineffective consent was given and continues. (Can. 1139, 1.)

A marriage contracted with an impediment of natural or divine law, even if the impediment afterwards disappears, the Church does not revalidate *in radice,* not even from the moment the impediment has ceased. (Can. 1139, 2.)

316. If the consent of one or both parties is wanting, the marriage cannot be revalidated *in radice,* regardless of whether the consent was wanting from the beginning or was given at the beginning and afterwards withdrawn. (Can. 1140, 1.) If the consent was wanting in the beginning, but given later, the *sanatio in radice* may be granted from the moment the consent was given. (Can. 1140, 2.)

Canonical Reasons for Marriage Dispensations. Banns

317. The reasons for dispensing from one or two publications is some great inconvenience of the parties; from all banns, the avoidance of scandal or loss of reputation, the fear of malicious interference with the marriage, if either party is forced by urgent reason to a long journey, if the parties are very old or there is great disparity in the condition of state, age or wealth, or any other very serious reason, together with the moral certainty that no canonical impediment to the marriage exists.

Dispensing from Impediments

318. The conditions most commonly available for dispensing from impediments are the following:

(1) Aetas superadulta mulieris (24 years).

(2) Copula inter personas impedimento laborantes, et praegnantia ideoque legitimatio prolis.

(3) Infamia muleris orta ex suspicione etiam falsa.

(4) Periculum matrimonii celebrandi coram praecone heretico vel magistratu.

(5) Periculum concubinatus.

(6) Scandalum vitandum vel tollendum.

(7) Familiaritas periculosa, quae facile impediri nequit.

(8) Angustia loci, sive absoluta sive relativa, et difficultas consequens alias inveniendi nuptias.

(9) Dotis deficientia aut incompetentia.

(10) Paupertas viduae prole oneratae.

(11) Cura et educatio prolis matre orbatae.

(12) Excellentia meritorum vel virtutes Christianae oratorum.

(13) Revalidatio matrimonii quum eius dissolutio sine scandalo et gravi damno vix fieri potest.

(14) Periculum defectionis a fide.

(15) Impossibilitas dissuadendi partem Catholicam a tali matrimonio.

(16) Spes fundata conversionis partis acatholicae.

Causes of a private nature, like superadult age, lack of dowry, poverty of the widow, angustia loci, and the others enumerated by the Sacred Congregation of the Propaganda do not suffice singly for a dispensation from the impediment of disparity of worship unless several occur in the same case. (S. C. de Prop. Fidei, 9 Maii, 1877; new Collectanea n. 1470.) Some of the causes that would be sufficient singly are: the welfare of a Christian republic; the predominance of infidels in a certain country; the fact that such a marriage is the only means whereby children born of a former union can be educated in the Catholic faith, or whereby scandal, concubinage, defamation or attempt at marriage can be avoided.

Mixed Marriages

319. Mother Church, by her constant condemnation of mixed marriages, simply fulfils the will of God, who forbade such alliances in the Old Law. Her prohibition is most reasonable since Christ has elevated the natural contract of matrimony to the dignity of a sacrament for the sanctification of the contracting parties. Eternal

salvation should be the harmonious work of husband and wife, but mixed marriages generally become the source of religious dissension and discontent. Often, little attention is paid to the solemn promise of bringing up the offspring as faithful members of the Catholic Church. The children will scarcely understand the necessity of belonging to the Church, when they see the non-Catholic parent offending God either by his opposition to the Catholic Church, or his indifference to any religion, or his favorable disposition to the Church without entering it. Should the wife be the non-Catholic, the evil is more deplorable, for a Protestant mother can never fill the place of a good Catholic mother.

Mixed marriages, forbidden by divine and ecclesiastical law, are a great misfortune for the Church in America. The material and spiritual progress of some parishes suffer thereby. Frequently this division of interest in the most important affair causes the Catholic party and the children to lose the Faith. Priests, aware of the terrible possibilities, should employ every effort to check the Catholic party in time, as soon as any intimacy is noticed with a non-Catholic. Sometimes a prudent word to the non-Catholic will have its effect. Parents should be urged to watch over their children's company and thus to aid in preventing this sad misfortune. Zealous pastors will occasionally warn the entire parish by sound instructions against the detestable evil of mixed marriages.

It is only with regret and repugnance that the Church grants dispensations for mixed marriages, which cause her to mourn the loss of countless children. Hence, to lessen the evils of such marriages, let pastors, if possible, with prudence instruct the non-Catholic party on the sanctity of Christian marriage, and let them also explain the truths of the Catholic religion and the principles of sound morality.

Mixed marriages are to be performed outside the church. (Can. 1109, 3.) Such marriages will take place either in the presbytery or the sacristy.

As non-Catholics have no adequate knowledge of the laws of the Church, as it is the Catholic party who needs the dispensation, it is out of place for the non-Catholic to ask the priest or Bishop for same: nor is it the rule that the Catholic party applies in person to the Bishop for the dispensation. The application for a dispensation should be made in person by the Catholic party to the priest of the parish in which the person resides, and the pastor, having

prepared the petition according to the requirements of Canon Law and diocesan regulations, sends it to the Reverend Chancellor. The Catholic party, if not poor, should deposit the prescribed dispensation fee with the pastor, who remits it with the application. Inability to pay should be mentioned in the petition, for instance: "Oratores nihil solvere valent." Both name and surname of the petitioners should be clearly written. Initials only are not sufficient. The document granting the dispensation must be preserved in the parish archives.

Mixed Marriage Dispensations

320. Some canonical reason must be assigned for the application. The petition must contain answers to the following questions:

(1) Is the non-Catholic party baptized? If necessary, this point must be investigated and when conclusive proof of baptism cannot be obtained, petition should be forwarded for a dispensation disparitatis cultus and mixtae religionis. (Confer Statutes, No. 285); (2) Does he or she solemnly promise in writing the free exercise of religion to the Catholic party and the Baptism and Catholic education of all the children, even in case the Catholic parent should die while the children are young? (Can. 1061, 2.) (3) Does the Catholic party promise to use every prudent means for the conversion of the non-Catholic? (Can. 1062.) (4) Have due efforts been made to dissuade the Catholic party from the marriage and have both promised that all the children will be baptized in the Catholic Church and not in any other, and that they will receive, strictly and exclusively, Catholic education? (Can. 1061, 2.) (5) Is there any unusual danger of perversion? (6) Is there moral certainty that the promises will be fulfilled? (Can. 1061, 3.) (7) Do the parties promise that no other marriage ceremony will be performed? (8) Are there urgent, just and grave reasons for the marriage? (Can. 1061, 1.)

Consanguinity and Affinity

321. In the application for a dispensation it is necessary: (1) to assign some canonical reason and to certify that due efforts have been made to prevent the marriage; (2) to accurately define the degree of relationship; (3) to plainly state the nature and cause of the affinity; (4) if more than one impediment exists, to explain each.

Formula Juramenti de Statu Libero

322. When the supplementary oath is to be administered, the petitioner, in presence of the pastor and two witnesses, with right hand raised or placed on the gospel book, makes same in the following terms:

I N. N.....swear before God that I am not bound in any bond of marriage; and that I am not bound by any valid promise of marriage to any one save to N. N.....,whom I intend to marry, and that to the best of my knowledge there exists between us no impediment to marriage. So help me God and these His Holy Gospels.

(Signed).....

Witnesses:.....

.....

Sworn to and subscribed to before me this.....day of.....19.....

.....Pastor
St.....Church,
....., Minn.

Formula for Banns

323. Rt. Rev. Bishop,

N.....and N....., of this parish, humbly pray the Right Rev. Bishop to grant them dispensation from..... publication(s) of the banns of marriage.

The reason is (canonical reasons).....

Date..... N.....Pastor.

Formula for Mixed Marriages and Disparity of Cult

324. N....., a Catholic of this parish, wishing to marry N....., a non-Catholic, humbly prays the Right Rev. Bishop as delegate of the Holy See to grant a dispensation from the impediment of mixed religion (disparity of cult).

The reasons are.....

N....., the non-Catholic, was baptized in the .....sect (or was never baptized). The same makes the necessary promises in writing. N....., the Catholic, likewise promises what is required. Every reasonable effort has

been made to dissuade the petitioner from the marriage, but without avail. There appears to be no extraordinary danger of perversion.

N....., Rector.

The Church does not dispense from the impediments of disparity of worship and mixed religion unless (a) there be just and weighty reasons; (b) the non-Catholic party guarantee to remove the danger of perversion from the Catholic party, and both promise to baptize and educate all their children in the Catholic faith; (c) there be a moral certainty that the promises will be kept. (Canon 1061, 1, 2, 3.)

Prior to the seeking of dispensations from the impediments of mixed religion and disparity of cult, every effort must be made to prevent such marriages. (Canon 1064, 1.)

The promises should, as a rule, be demanded in writing. (Canon 1061, 2.)

Agreement of Non-Catholic Party

I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with.....

.....

a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble except by death, and I promise on my word of honor that ..... shall be permitted the full and free exercise of religion according to.....belief and that all children of either sex born of this marriage shall be baptized and educated in the faith according to the teachings of the Catholic Church. (Canon 1061, 2.) I further promise that no other marriage ceremony than that performed by a Catholic priest shall take place. (Canon 1063, 1.)

.....

.....

.....

If the pastor knows for certain that the parties are about to violate this law or have violated it, he shall not assist at their marriage, except for very weighty reasons, all danger of scandal having been removed and the Ordinary having been consulted. (Canon 1063, 2.)

Agreement of Catholic Party

I, the undersigned, a Catholic of the Parish of.....
.....
wishing to contract marriage with.....
.....
a non-Catholic, hereby promise that, if the Church finds a sufficient canonical reason for granting me a dispensation, I will have all my children baptized and reared in the Catholic Church (Canon 1061, 3), sending them, if possible, to a Catholic school, and will practice my religion faithfully, and do all in my power, especially by prayer, good example and the frequent reception of the Sacraments, to bring about the conversion of my consort. (Canon 1062.)
.....

.....
.....

N. B. This document with the above promises properly signed must be mailed to the Chancery with every application for dispensation. After such a marriage has been contracted either in their own territory or outside of it, pastors will watch over the faithful fulfillment of the promises made. (Canon 1064, 3.)

Formula for Consanguinity

325. N.....and N....., of this parish, humbly pray the Right Rev. Bishop as delegate of the Holy See to grant them dispensation from the impediment of consanguinity in the.....degree collateral.

The reasons are.....(canonical reasons.)

N.....Rector.

Formula for Affinity

326. N.....and N....., of this parish, humbly pray the Right Rev. Bishop as delegate of the Holy See to grant them dispensation from the impediment of affinity in the .....degree collateral, arising from marriage, N.'s....first wife now deceased, having been a.....to N.

The reasons are.....(Canonical reasons.)

.....Rector.

Formula for a Sanatio in Radice

327. N.....(fictitious name if necessary), wishing

to validate his (her) marriage with B..... humbly prays the Right Rev. Bishop in virtue of the faculties granted by the Holy See, to grant a revalidation (*sanatio in radice*), removing the impediment of (e.g., crime of adultery with promise of marriage), which he (or she) concealed at the time of marriage with B....., who is still ignorant thereof.

The reasons for requesting a "sanatio in radice" are, on the one hand, scandal and the danger of incontinence resulting from separation if imposed; on the other hand, impossibility of obtaining the renewal of B's consent without serious danger of dissension.

.....Rector.

Execution of Sanatio in Radice

328. Dispensatione concessa fient:

(1) Absolutio ab excommunicatione si incurratur.

(2) Declaratio sanationis, e. g., "ego auctoritate Apostolica mihi concessa, matrimonium a te contractum cum N..... in radice eius sano et consolido, prolemque susceptam et suscipiendam legitimam declaro; in Nomine Patris et Filii et Spiritus Sancti."

(3) Porro nomina viri et mulieris inscribenda sunt in archivis parochiae, e. g.:

Die.....mensis.....19....ego infrascriptus vi facultatis a Revmo. Ordinario N. N. mihi concessae, matrimonium attentatum inter N. N..... et N. N.....sanavi in radice, sublato impedimento.....servatis omnibus de iure servandis.

N. N.....Rector.

Autographum documentum concessae sanationis servetur in archivis parochiae et exemplar authenticum Catholicae parti sedulo custodiendum tradatur.

De Reconciliandis Catholicis Qui Coram Ministro Acatholico vel Magistratu Matrimonium inierunt

329. Postquam decretum S. C. C. die 2 Augusti 1907 vim legis habere coepit, i. e., a die Paschae 1908, fideles ob impedimentum clandestinitatis nec coram magistratu civili nec coram ministro heretico valide matrimonium contrahere possunt; si quis nihilominus tale connubium attentaverit, sciat se maxime peccati reum esse et perniciosi scandali causam praebere, non solum ob gravem inobedientiam contra praeceptum Ecclesiae, sed praesertim prop-

ter publicum concubinatum, cum tale matrimonium sit nullum. Ii, qui coram ministro haeretico contrahere conantur, etiam excommunicationem Episcopo reservatam ipso facto incurrunt. Antequam tales Catholici, qui aliter quam coram parocho et duobus saltem testibus matrimonium inire conati sunt, in pacem cum Ecclesia redire et sacramenta recipere possint, sequentia praestare tenentur. Debent aut hanc coniunctionem dissolvere aut parati esse ad matrimonium legitime ineundum.

Ii qui in excommunicationem inciderunt obtenta per rectorem facultate Ordinarii ad absolvendum in Ecclesia coram aliquibus saltem testibus iuxta modum in Rituali Romano traditum ab excommunicatione absolvi debent. Quae absolutio in foro externo sine dispensatione Ordinarii nunquam omittenda est.

Scandalum in Missa parochiali resarciri debet a sacerdote, qui formulam reparationis a contrahentibus prius subscriptam publice legat. Quibus omnibus praestitis in sacramento poenitentiae absolvantur et, nisi connubium dissolutum fuerit, coram parocho et duobus saltem testibus matrimonium contrahant. Interim sponsis in eadem domo habitare non licet nisi propter gravissimas causas ab Episcopo probandas et datis cautionibus debitis. Si in mortis periculo absoluti vel etiam in matrimonium legitimum coniuncti supervixerint, postea ad publicam retractationem scandali tenentur. In quibusvis tamen casibus prorsus occultis publica retractatio omittenda est; propter alias graves causas Episcopus dispensationem ab ea concedere potest. Sacerdos prohibetur eos in matrimonium conjugere, quos post matrimonium in facie Ecclesiae contractum coram ministro hæretico vel magistratu civili consensum renovaturos esse noverit. (Can. 1063, 1.)

Formula Reparationis

330. I,....., having, in defiance of the laws of the Catholic Church, gone before a Protestant minister (or justice of the peace) to be married, and thereby given great scandal, do publicly acknowledge my fault and hereby authorize the Rev.....to read this my declaration before the congregation present in St. .....Church, on Sunday, ...19....

I humbly beg forgiveness of God for my sins and pardon of all the faithful, whom I have scandalized.

.....

Witnesses:.....

.....

N.B. (a) If just reasons convince the pastor that the publication of the apology should be dispensed with in a particular case, the following clause is to be added to the above petition: Peto ut cum publica retractatione in ecclesia benigne dispensare digneris.

(b) The apology should be enclosed with the application for faculties to absolve. It will be returned together with the faculties granted and should be preserved in the parish archives.

Formula Petendi Facultatem Absolvendi ab Excommunicatione

331. Die .....Mensis.....19.....

Revme. Domine.

Peto facultatem absolvendi ab excommunicatione N. N. qui matrimonium civile cum N. N. acatholic. . . . . coram ministro hæretico attentavit.

Humillimus tuus in Christo,

.....Parochus.

Formula Absolutionis ab Excommunicatione

332. Sacerdos, superpelliceo et stola violacea indutus, stans dicit: Kyrie eleison. Christe eleison. Kyrie eleison. Pater Noster (secreto):

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvum fac servum tuum (ancillam tuam).

R. Deus meus sperantem in te.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus. Deus, cui proprium est misereri semper et parcere; suscipe deprecationem nostram, et hunc famulum tuum (hanc famulam tuam) quem (quam) excommunicationis catena constringit, miseratio tuae pietatis clementer absolvat. Per Dominum Nostrum Jesum Christum Filium Tuum, Qui tecum vivet et regnat in unitate Spiritus Sancti Deus per omnia saecula saeculorum. R. Amen.

Auctoritate Apostolica, qua fungor in hac parte, absolvo te a vinculo excommunicationis quam incurristi et restituo te Sacrosanctis Ecclesiae sacramentis, communioni et unitati fidelium in Nomine Patris et Filii et Spiritus Sancti. Amen.

Preparing Cases for the Matrimonial Court of the Diocese

333. For the guidance of the Reverend clergy in preparing cases for the matrimonial court of the diocese, the following information and instructions are necessary:

(1) Final decisions in marriage cases can be given by the diocesan court on the following grounds: (a) disparity of worship; (b) sacred orders; (c) solemn religious profession; (d) ligamen; (e) consanguinity; (f) affinity and spiritual relationship, to which may be added the granting of the Pauline Privilege and the authentic verification of defective form.

Other cases must be appealed and retried by a higher tribunal with consequent indefinite delay and added expense.

Even the above nine cases can be decided favorably only on presentation of evidence proving beyond reasonable doubt the existence of the alleged impediment.

The following documents must be procured before the process can be begun, and no case should be presented without them.

In case of annulment on account of:

Disparity of Worship

(1) Certificate of the contracted marriage.

(2) Certificate of the baptism of one party.

(3) Sworn statement of competent witnesses to the non-baptism of the other.

N.B.—If the baptized party was a Catholic, a certificate that no dispensation or revalidation was granted must be procured from the Chancery of each diocese in which the couple has resided.

Copy of civil divorce, if such has been obtained.

Ligamen

(1) Certificate of bigamist's first and second marriage.

(2) Proof of identity of bigamist in both these marriages.

(3) Proof that first marriage was valid.

(4) Proof that second party to the first marriage was living when bigamist attempted second marriage.

Pauline Privilege

(1) Certificate of marriage.

(2) Sworn statements of competent witnesses to the non-baptism of each party contracting said marriage.

(3) Certificate of the subsequent Catholic baptism of the party desiring to remarry.

(4) The reply of the unbaptized party to the canonical interpellation.

N.B.—The requisite documents, together with a petition outlining the case should be sent to the Chancery. The petition should be made in the name of the Catholic party. The certificate of divorce should be presented if the parties to the contested marriage have been divorced. Age, parentage and birth place as well as the present residence of the parties to the contested marriage should also be given. The annulment of the marriage must be recorded in the place of baptism. (Can. 1988.)

Defective Form

(1) Certificate of civil marriage.

(2) Certificate of Baptism of Catholic party.

(3) Certificate from Chancery of each diocese in which the couple lived as reputed man and wife that no "sanatio" or other revalidation was granted.

334. In all cases the certificate of marriage should contain full data regarding the aye, parentage, birth place, etc., of the contracting parties. This is found in the civil record of the marriage, which should be produced if the ecclesiastical record does not furnish such data. The certificate of divorce should be presented if the parties to the contested marriage have been divorced. The present residence of the parties to the contested marriage and of all important witnesses, must also be furnished together with sufficient assurance of their availability to warrant their being cited.

Priests should in justice offer no encouragement to a person seeking a declaration of nullity unless all the requirements above indicated as essential can be fulfilled. The decision that an attempted marriage is invalid is one of the most serious that a Bishop is called upon to make, and is surrounded by the Church with most stringent safeguards. No petitioner therefore can entertain hope of marriage until the Church has given a decision in his favor; and until such a decision has been placed in his hands, no priest should assign a time for a marriage or countenance the least preparation for its celebration.

Procedure in the Case of Remarriage

335. Canon 1069, 2, states that, although a former marriage is invalid or has been annulled for any reason whatever, it is not permissible to remarry before the invalidity or annulment of the former marriage has been legitimately and certainly established.

The formalities to be followed generally at least in the episcopal court are described in Canons 1960-1989. Nor will remarriage be permitted, as a rule, before two sentences have been rendered in favor of nullity. Canon 1990 prescribes a summary method of procedure for certain cases when the existence of the impediment of difference of worship, orders, solemn vow of chastity, bond, consanguinity, affinity, spiritual relationship is established by means of a certain and authentic document which admits of no opposition or contradiction and when at the same time it is apparent with equal certainty that a dispensation from said impediments has not been granted, the Ordinary, after citing the parties, may, with the assistance of the defender of the bond, declare that the marriage was invalid. Neither is the defender of the bond obliged, according to Canon 1991, to carry the case to a higher court on appeal unless he prudently judges that the impediments are not certain or that a dispensation has been probably obtained.

The following cases require neither a judicial process nor the defender of the bond, but are to be settled either by the Ordinary himself or by the pastor, after first advising with the Ordinary, in the investigations which he is to conduct previous to marriage conformably with Canon 1019.

(1) When two Catholics who have contracted marriage without the prescribed ecclesiastical formalities since the operation of the Ne Temere decree, or even previously in a place subject to the provisions of the Tridentine "Tametsi," wish, after first obtaining a civil divorce, either to remarry or to revalidate in due form the marriage contracted civilly. Although not expressly mentioned, the case of the two Catholics who marry before a non-Catholic minister is doubtless included, since the reason, namely non-observance of due form, is the same.

(2) When a Catholic who, in defiance of the Church law, married a non-Catholic in a Protestant house of worship (either after the Ne Temere, or previously in a place subject to the "Tametsi" and to which the so-called Benedictine declaration had not been

extended), wishes, after securing a civil divorce, to enter marriage in due form with a Catholic.

(3) When apostates from the Catholic faith, who, as apostates, married either civilly or according to a non-Catholic rite, after obtaining a civil divorce repent and wish to return to the Church and contract a new marriage before the Church. (Commission for the Authoritative Interpretation of the Code, October 16, 1919.)

336. The defensor matrimonii is bound "ex-officio" to institute a juridical procedure when he has sufficient proof relative to the existence of consanguinity against the validity of the marriage. The Sacred Congregation of the Propaganda furnishes the mode of procedure, which is substantially retained by the new Code. Marriage must always be considered valid until the contrary is proven. According to the process the marriage to be contracted is suspended, though the evidence fails to actually prove the existence of the impediment. Reliable data will be given by the authentic records of marriage, baptism and interments. The testimony of two witnesses, especially relatives, will constitute sufficient evidence.

Civil Divorce

Matrimony being a Sacrament, all matters concerning the matrimonial bond must be judged by the Church, and pastors should prudently instruct the faithful as to the inability of civil power to dissolve marriage.

The married couple are obliged to live together in conjugal relations, unless a just cause frees them from this obligation. (Canon 1128.)

For reason of adultery of one party, the other has the right to dissolve, even for all time, the community of life, though the marriage bond remains, unless the other consented to the crime, or was the cause of it, or expressly, or tacitly, condoned it, or, finally, committed the same crime himself or herself. (Canon 1129, 1.)

Tacit condonation of the crime consists in this that the innocent party, after having become certain of the crime, nevertheless continues to live with the other in marital relations; such the law presumes to be the case, unless the innocent party within six months either expel or leave the guilty partner, or bring legal accusation against him, or her. (Canon 1129, 2.)

Other reasons for separation: if one party joins a non-Catholic sect; or educates the offspring as non-Catholics; or leads a crim-

inal and despicable life; or creates great bodily or spiritual danger to the other party; or if through cruelties he or she makes living together too difficult, and other such reasons, which are to the innocent party so many legal causes to leave the guilty party by authority of the Ordinary of the Diocese, or also by private authority, if the guilt of the other party is certain beyond doubt, and there is danger in delay. (Canon 1131, 1.) Catholics must not seek this separation from bed and board without consulting ecclesiastical authority. "Iis omnibus, qui matrimonio coniuncti sunt, praecipimus, ne, inconsulta ecclesiastica auctoritate, tribunalia civilia adeant ad obtinendam separationem a toro et mensa. Quod si quis attentaverit, sciat se gravem reatum incurrere et pro Episcopi iudicio puniendum esse." (*Conc. Balt. III,* 126.)

After the separation, the children are to be placed in charge of the innocent party, and if one of the parties is a non-Catholic, the Catholic party is to have charge over them, that they may be raised as Catholics, unless the Ordinary decides otherwise for the sake of the welfare of the children, always safeguarding their Catholic education. (Canon 1132.) If a Catholic obtains a civil divorce from a valid marriage and then remarries, he is to be looked upon as a public and infamous sinner until he does penance and returns, if this is possible, to his lawful wife.

CHAPTER VI

Sacramentals

337. No one who lacks the episcopal character can validly perform consecrations unless he is allowed to do so by law or in virtue of an apostolic indult. (Can. 1147, 1.)

Any priest may perform blessings which are not reserved to the Roman Pontiff, to the Bishops or to others. (Can. 1147, 2.) The blessing given by a priest, if given without the necessary permission, though reserved, is valid but illicit unless the Apostolic See has added an invalidating clause in the reservation. (Can. 1147, 3.)

Reserved Blessings

338. Blessings reserved to the Pope are: Those of the pallium, the Agnus Dei, the Golden Rose and the swords of princes. Blessings reserved to the Bishop are the blessing of abbots, the consecration of virgins, the blessing of Holy Oils and Chrism, the dedication of churches, the blessing and laying of the corner-stone of all non-exempt churches (Can. 1163), the consecration of altars and sacred vessels, the blessing of bells and of images exposed for public veneration. (Can. 1279, 4.)

The blessings reserved to others are those reserved to the pastor as stated in Can. 462. Pastors and religious Superiors may bless sacred utensils for their churches and oratories. (Can. 1304, 4, 5.) Blessings reserved to religious Orders are those contained in the appendix of the typical edition of the Roman Ritual. Not reserved are the blessings mentioned in the same Ritual under Tit. VIII, C. 1, 19 and in the appendix under Benedictiones non reservatae. Any priest may give these.

Where a formula is prescribed by the Church for consecrations or blessings they would be invalid without its use. (Can. 1148, 2.)

Churching of Women

339. This blessing is not strictly a parochial right, but may be imparted by any priest in any church or public oratory. The churching of women should always be given in the church unless

danger of death or a grave inconvenience requires it to be given at home.

Rites

340. In performing or administering sacramentals, the rites approved by the Church must be accurately observed. (Can. 1148, 1.)

Consecrations and blessings, those called constitutive, as well as those called invocative, are invalid if the formulas prescribed by the Church have not been employed. (Can. 1148, 2.)

Subjects of Sacramentals

341. Blessings are to be bestowed chiefly upon Catholics; they may also be given to catechumens, and unless the Church prohibits it, to non-Catholics, in order to obtain for them the light of faith, or together with it bodily health. (Can. 1149.)

CHAPTER VII

De Locis et Temporibus Sacris

§ 1. SACRED PLACES IN GENERAL

342. The right of blessing a sacred place belongs to the Ordinary in whose territory the place is situated, concerning all places which belong to the secular clergy, or to non-exempt religious, or to lay persons, even though these be an ecclesiastical corporation which constructed the church; to the major superior if the place belongs to exempt religious. The Ordinary as well as the religious superior may delegate another priest. (Can. 1156.)

343. No one may bless or consecrate a sacred place without the consent of the Ordinary, notwithstanding any privilege. (Can. 1157.)

§ 2. CHURCHES

344. No church may be built without the expressed consent in writing of the diocesan Ordinary. (Can. 1162, 1.)

Religious, although they have already obtained the consent of the local Ordinary for establishing a House in the Diocese, must obtain the permission of the local Ordinary before they can build a church or public oratory in a certain and specified place. (Can. 1162, 4.)

345. Divine service may not be held in a new church before it has been solemnly consecrated or at least dedicated to the worship of God. (Can. 1165, 1.)

Church Bells

346. It is becoming that every church have bells by which the faithful may be called to the divine service and other religious acts. (Can. 1169, 1.) Aside from the stipulations made by the donor with the approval of the Ordinary, a blessed bell cannot be used for merely profane purposes except in case of necessity or by permission of the Ordinary or by lawful custom. (Can. 1169, 4.)

Church, Presbytery, Grounds

347. All to whom it pertains shall take care that the churches are kept neat as becomes the house of God. Want of order and cleanliness in the sanctuary, sacristy or body of the church is a disgrace to the pastor. Badly kept churches indicate positive neglect and want of faith in the Blessed Sacrament. Tidy sanctuaries increase the devotion of the faithful. No concerts, no lectures, except on religion, no business, no fairs, even for pious purposes, or things of that sort, will be tolerated in any of the churches of the diocese. Public balls must not be held in parish buildings. It is of obligation for the Bishop and the clergy to see that the church is exclusively set aside for the service of God. The church must be held sacred and everything incompatible with the holiness of the place must be eliminated. (Can. 1178.) No parish or mission can be so destitute as to be unable to possess the necessary articles for divine worship and keep them in proper condition. A society not approved by the Bishop cannot be permitted to wear its regalia in the church. Banners of all societies must be left in the vestibule of the church. The United States flag, however, may be taken into the church, provided no disrespect will result to the church and the sacred liturgy. (S. O., 31 March, 1919.)

The grounds around the church and presbytery should be beautified and always kept in good condition, especially as this is God's property. "Memores quod ecclesiæ nostræ sint domus Dei, sedulo invigilent parochi, quod nitidæsint. Quare singulis hebdomadibus ecclesiæ per omnes partes verrantur, altaria, sedes confessionales et scamna a pulvere diligenter mundentur. Et, quod est magni momenti, consulant parochi saluti fidelium tàm ventilando quam calefaciendo ecclesias opportunis temporibus."

Entrance Fees Not Allowed

348. Admission to divine services must be entirely free and every contrary custom is hereby reprobated. (Can. 1181.)

We, therefore, order pastors to see to it that no one demands anything in money or tickets previously sold, at the church door. As this church regulation, however, does not forbid the solicitation of an offering from persons who have no pew, and wish to occupy one, the ushers will show such persons to a pew, in a gentlemanly way, and collect the contribution during service. The privilege of

free admission to the house of God must be accorded, without discrimination, to every man, woman and child, even the poorest.

§ 3. ALTARS

Some Measurements of Church Goods

349. The measurements should be as follows:

(1) The high altar may be 3 feet 6 inches high or at most 3 feet 7½ inches; 7 feet 6 inches long or longer if it be in a large church and not less than 1 foot 8 inches wide exclusive of two steps, each at least 6 inches wide, for the crucifix and candles.

There is a strict prohibition against using the space under the mensa of the altar as a storage room.

There may be one or more steps on the high altar, but if possible space should be left to walk around it.

The candlesticks on the steps should not seem to be off the altar on account of the rubrics of the incensation.

The size of a step on a side altar, as given by Gavantus, is 6 inches high and as many deep; it may be larger according to the proportions of the altar.

(2) There should be three steps, including the predella as one. The predella should be 6 inches longer at each end than the altar; and 3 feet wide, i. e., from the front of the altar. Each step should be 6 inches high. (Gav.)

The space between the lowest step and the rails of the sanctuary should be from 6 to 12 feet.

The remainder of the sanctuary should be a plane and not be subdivided into a number of platforms. The plane, for which the term pavement is used, should be covered with green carpeting. (Caerim. Ep.) The carpeting should be fastened down in such a manner that it may be easily removed.

(3) The tabernacle is to be of wood according to all liturgical writers. In places where there is danger of sacrilege, it is desirable to have a case of iron within, which may be lined with poplar board to prevent dampness. The exterior of the tabernacle is to be gilt and the interior lined throughout with silk; the inside curtain before the door should hang loose and not be tied back. The door should have on it a sacred emblem, such as a chalice and host or a figure of Christ rising from the dead.

(Can. 1269, 2.) (Castald.) The key, which should be gilt, is to be kept in a special and very safe place. (Can. 1269, 4.)

The tabernacle should stand back not less than 2 feet 6 inches from the front of the altar so that the corporal may be fully extended. (Gav.) The tabernacle is exclusively reserved for the preservation of the Most Holy Sacrament. The vessels containing the Sacred Species are to be covered each with a white veil and to rest upon a clean corporal spread within the tabernacle. The Sacred Congregation of Rites forbids relics of the Passion or of the Saints or the Holy Oils to be placed within the tabernacle. The tabernacle, at times, when it contains the Most Holy Sacrament, and then only, should be covered with a veil or canopy. This should be of white color, or according to the custom of Rome, of the color of the day. Violet is the proper color of the canopy at funerals and on All Souls' day.

(4) The altar cards should not be left standing on the altar at the termination of the Masses, nor should they be laid flat under the altar cover, nor be left upon the credence, but deposited in their proper places in the sacristy.

(5) The Credence Table should be about 4½ feet long according to circumstances, or the size of the sanctuary; 3 feet wide and not higher than 3 feet 9 inches from the ground. (Gav.) In respect to the material and ornament, the Credence Table should be in keeping with the other furniture of the sanctuary, as it ought not to be covered except for High Mass or solemn functions (Corsetti). The idea that a deal box, or anything else will do well enough, as long as it is covered over, is obviously too irreverent to need mention.

The proper place for the Credence Table is on the Epistle side (Caer. Ep.). It is recommended to place it, if possible, against the side wall and not against that where the altar is. As a general rule it should not be adorned with a cross, flowers or other ornaments.

(6) The Ambry for the Holy Oils is a small tabernacle fixed in the wall, near the altar on the Gospel side of the sanctuary. The door should be of wood, having the words "Olea Sacra" written legibly upon it and to be furnished with lock and key.

A Piscina, a recess in the wall of the sanctuary or sacristy, is fitted with a pipe to carry off the water poured into it. The Piscina should be kept scrupulously clean.

(8) The Communion rails should be fitted with hooks to which the Communion cloths may be fastened.

The Communion cloths, of linen, 3 feet wide, should be of the same length as the rails, to which they should be fastened before the Masses at which the faithful may present themselves for Holy Communion. They should be scrupulously clean and never be allowed to fall to the ground. In folding them after use, care should be taken not to allow them to sweep along the floor.

(10) The seats of the sacred ministers should in material and ornament be suited to the other furnishings of the sanctuary.

(11) The side altars should be 3 ft. 6 in. high, 6 ft. 9 in. or at least 6 ft. long, and 3 ft. wide. There should be a predella or platform projecting three feet from the front of the altar and 6 in., or at most 9 in., at each side beyond the end. There should be no holes or cupboards in which things might be put. (Gav.) On the side altars (that of the Blessed Sacrament excepted) there should be one step of wood of the length of the altar on which the candlesticks and cross are to be placed. (Gav. et al.) There should be no stand or pedestal for the cross in the center. Each altar should be furnished as the high altar with altar cloths, altar cards, small credence table or piscina on the epistle side, bell, etc.

(12) Alb should be of linen, six feet long and about twelve feet in circumference at the bottom, the sleeves twenty-seven inches long and twenty-seven and one-half inches wide at the shoulders, but narrowing gradually to the hands (Gav.)

(13) Amice to be of fine linen, about 36 in. long and 27 in. wide, the two front corners to have strings. It should have a cross worked with the needle, in the middle, at two fingers' length from the upper part. The borders, except the one that surrounds the neck, may be ornamented with plain work (Gav.) Apparelled amices are not known as a Roman vestment.

(14) Girdle, about ten and one-half feet long, may be of any material or color (except black), but preferably of white linen; the ends are inserted into tassels of the same material and color.

(15) Cotta or surplice. Its form is that of a T and does not exceed 24 in. (exclusive of lace one inch wide) in length for one of middle size. The sleeves 17 in. long (exclusive of lace) and 32 in. in circumference; the shoulder pieces about 4½ inches square, edged with narrow lace, the circumference of the body 8 ft. 8 in.

(16) Corporal to be of white, fine linen, about 19½ in. square,

with additional border of thread lace 1⅝ in. wide. In the forepart, that is, in the center of one of the squares made by the folds, a cross should be worked in white. The corporal is blessed together with the pall (Pont. Rom.) and after use may not be touched or washed in domestic vessels (Ord. Rom.) until they have first been washed twice by a clerk in major orders, when they may be touched by laics until again used. (Can. 1306,2.)

(17) Pall. Those at present used at Rome are about 4½ in. square with a border of linen thread 1⅝ in. wide. It is made of stout linen, doubles, but having no cloth placed between and having a white cross worked in the center. When made up by the laundress they should be made as stiff as possible with starch to which white wax has been added.

(18) Purificator to be of linen, neither coarse nor fine, to be simply hemmed and not less than 13½ in. square, with a very small cross worked in the center. (Gav.) Care must be taken that the chalice with the paten, as well as the purificators, palls and corporals, before being washed, after having been used in the sacrifice of the Mass, are touched only by clerics, or by those who have charge of these things. (Can. 1306, 1.) They shall not be given to lay persons, even religious, to be washed, before they have been washed by a cleric in major orders. (Can. 1306, 2.)

(19) Napkins or towels for the fingers to be of linen 36 in. long and 27 in. wide; they may have fringe or narrow lace of the same material.

(20) Altar cloths. Every altar must be covered with three linen cloths in addition to that which is waxed and covers the consecrated stone. The under ones need not exceed the length of the table of the altar, but the uppermost should hang down on each side to top step and should be wider than the table of the altar. (S. R. C., 4029.)

(21) Altar cover should be of green color (Caer. Ep.) and in size rather more than to cover the table of the altar. It should have a border or narrow fringe (Gav.) Cloth of fine baize is recommended.

(22) Credence table cloths to be of white linen and in such sizes that each credence table may be covered.

§ 4. ECCLESIASTICAL BURIAL

350. Ecclesiastical burial consists in bringing the body to the

church, holding the funeral service over the same in the church and entombing it in a place destined for the burial of Catholics. (Can. 1204.)

Cemeteries

351. The Bishop has the same jurisdiction over the cemeteries as over the churches of the diocese. The resting place for the dead should be blessed and used for that sole purpose. Next to the church no spot on earth should be so hallowed and dear to a parish. Make the cemetery truly God's acre. Every parish and mission should possess a cemetery. (Can. 1208, 1.)

In the burial of converts to the Catholic Church the question arises frequently whether they may be buried with their family in a non-Catholic cemetery. The Third Council of Baltimore rules that converts whose family have a family lot in a non-Catholic cemetery may be buried there and that the priest may perform the usual funeral services in church. The individual grave of the Catholic is to be blessed privately by the priest. (Can. 1206.) These rules also apply in cases of Catholics who before the year 1853 had bought a family lot in a non-Catholic cemetery, or who after that year bought such a lot in good faith and in ignorance of the law of the Church. In all other cases, the priest may not have funeral services for Catholics who are to be buried in a non-Catholic cemetery without the explicit permission of the Bishop. (*C. Balt. III,* No. 318.)

In reference to burial of non-Catholic members of Catholic families who have a family lot in a Catholic cemetery, the declarations of the S. Congregation of the Inquisition, March 30, 1859, and April 25, 1860, allow interment of such members in the Catholic cemetery without, of course, any Catholic funeral services by the priest.

As the cemetery is a holy place, it should be preserved in good condition, well fenced in and free from unsightly objects. The paths should be clean, the head stones erect and the grounds neatly sodded. Let there be a Calvary group in the center of every cemetery. No pagan monuments or pagan inscriptions will be tolerated in any cemetery of the diocese. The local Ordinaries, pastors and Superiors whom it concerns, shall take care that the inscriptions on the tombstones, eulogies, and adornments of the monuments be in keeping with Catholic faith and piety. (Can. 1211.) In every cemetery there should be a place for those who are not

entitled to ecclesiastical burial. (Can. 1212.) Nobody that has been laid to final rest by ecclesiastical burial can be exhumed without the permission of the Ordinary. (Can. 1214, 1.)

Cemetery Sunday

352. Cemetery Sunday must be observed in this diocese on the first Sunday of September. In the afternoon the faithful will assemble in front of the central mound and kneel during the recitation of prayers by the priest. They will then walk two by two through the cementery, preceded by the cross, the men first, then the women, responding to the rosary, recited by a parishioner. The priest with the altar boys will follow the procession blessing the graves. The procession having returned to the mound, the priest will address the people, who will afterwards kneel and answer to the recitation of the Litany of All Saints.

Rules and Regulations of Catholic Cemeteries in the Diocese of Crookston

353. (1) No lot shall be used for any other purpose than as a place of burial for the dead. The grade of all lots shall be determined by the superintendent of the cemetery.

(2) Proprietors will be entitled to bury all members of their families in lots owned by them. When such persons shall not be entitled to the right of Christian burial according to the discipline of the Roman Catholic Church, a simple interment will be allowed, provided that no religious ceremony takes place on the occasion within the precincts of the cemetery.

(3) No funerals, which shall be accompanied by the members of any secret society, or non-Catholic society, wearing their regalia, or carrying banners, will be admitted to the cemetery. (Can. 1233, 2.)

(4) Proprietors shall not allow interments to be made in their lots for a remuneration.

(5) Proprietors shall have the right to erect any proper tombstone, monument, or other sepulchral structure on their respective lots, all of which shall be properly set in masonry; and to cultivate trees, shrubs and plants on the same, but no tree growing within the lot or border shall be cut or destroyed without the consent of the superintendent of the cemetery.

(6) Enclosures around burial lots, such as stone curbings, stone posts and chains, iron or wooden fences, trellises, etc., being useless

encumbrances and injurious to the general appearance of the grounds, are forbidden. No wooden cross or head board will be allowed higher than eighteen inches.

(7) Should trees or shrubs situated in any lot, become by means of their roots, branches or otherwise, detrimental to adjacent lots or avenues, or dangerous or inconvenient to passengers, it shall be lawful for the superintendent of the cemetery to enter said lot and to remove said trees or shrubs, or such parts thereof as shall be detrimental, dangerous or inconvenient. Should any inscription, effigy, enclosure or other structure be deemed unsightly, unfitting or incompatible with the Catholic character of the cemetery, it shall be lawful for the superintendent to prohibit such offensive objects and if placed in the cemetery to remove them; first having the written direction of the Bishop of the diocese or other ecclesiastical person acting for him.

(8) After an interment shall have been made in any lot, such lot shall not be conveyed or sold by the owner, nor shall it be subject to execution or any process of law.

(9) All workmen employed in the construction of vaults, erection of monuments, etc., are subject to the control and direction of the superintendent. Any workman failing to comply with this rule will not be permitted to work on the grounds, and will be refused admission to the cemetery.

(10) No subdivision of lots will be allowed. No interment of two or more bodies shall be made in the same grave.

(11) No other than the superintendent will be permitted to open graves.

(12) Non-Catholic societies may not enter, except the Grand Army of the Republic.

(13) No person will be allowed to enter the cemetery on horseback or with dogs. The use of firearms within the cemetery is strictly prohibited, unless in case of military honors. No vehicle will be allowed to pass through the grounds at a rate faster than a slow trot, nor to leave the avenues or trespass on the lots. Persons in charge of vehicles must remain with them, unless the horses be left outside the gates. Drivers shall always turn out to the right of the road.

(14) Visitors ought to remember that the Christian cemetery is a sacred place. The decorum or propriety due such a place should be strictly observed. Noise, loud talk, improper conduct, or any-

thing disturbing the quiet and reverence of the place, must be banished from the grounds.

(15) All charges are to be paid before the interment is made.

(16) No moneys are to be paid to the employes of the cemetery for any account.

(17) All moneys for the purchase of lots, graves or improvements of any kind in the cemetery must be paid to the agents, and no work of any kind will be done without a written order from them, specifying the work to be done and the amount to be paid for said work.

N. B. The prices of lots shall be determined by the church trustees, the pastor and the Bishop. Every cemetery in the diocese must be properly plotted and divided into sections, blocks, and lots with a general location for single graves. The Bishop will sign all deeds of all cemeteries in the diocese.

Every cemetery should be well enclosed on all sides and carefully guarded. (Can. 1211.)

Form of Cemetery Deed

BEATI MORTUI QUI IN DOMINO MORIUNTUR

THE DIOCESE OF CROOKSTON IN THE STATE OF MINNESOTA

354. BY THESE PRESENTS for and in consideration of the sum of .....dollars, paid by....., of which the receipt is hereby acknowledged, grants unto the said ..... and ..... heirs the exclusive right of interment or sepulchre in the burial lot numbered ..... in block numbered ..... in section numbered ..... in the ..... Minnesota. Upon this condition, however, that the said burial lot and the said ..... and ..... heirs shall be subject to the rules, regulations, conditions and restrictions made at this time or which may hereafter be made by the Ordinary of the Diocese of Crookston for the government of Catholic cemeteries in the diocese.

In Witness whereof, I have hereunto set my hand this..... day of..... in the year of Our Lord 19.....

.....

Bishop of Crookston.

Funerals

355. Funerals will not be tolerated on Sundays except for grave

reasons, and then Mass must be offered on the day before or after the funeral. Funerals should take place in the morning with the Holy Sacrifice of the Mass. The bodies are to be brought to the church for services (Can. 1215) except in case of contagious diseases, when the corpse is simply blessed in the house. The bodies are to be accompanied by the priest to the cemetery (Can. 1231, 2). No flowers are to be allowed on the coffins of adults during the service in church. Mortuary cards containing promises of Masses and prayers, in place of flowers, would be of real benefit to both the living and the dead. Instead of spending money needlessly for flowers and carriages, it were better to have prayers said, Masses offered, and alms given to the poor for the solace of the deceased. Children, arrived at the age of discretion, must be buried with the rite for adults.

It shall be permitted to no one to preach funeral eulogies (*elogia funebria*) unless by previous and explicit permission of the Ordinary, who, before he gives consent, may insist that the manuscript of the discourse be shown to him.

The Church cautions all parties concerned not to bury the deceased, especially in cases of sudden death, until after such a length of time as is sufficient to remove all doubt as to real or apparent death. (Can. 1213.)

Unless there is a weighty reason the bodies of the faithful must, before interment, be taken from the place where they are (place of death) to a church, where the entire funeral service prescribed by the Sacred Liturgy shall be held. (Can. 1215.)

356. By the common law the corpse of a departed Catholic is to be brought to the parish church of the deceased unless he lawfully chose another church before his death. (Can. 1216.)

The body shall not be exposed for view either in the church or cemetery.

357. All clergymen, whether secular or religious, are strictly forbidden to induce any person to choose a particular church for funeral service or cemetery for burial or to change his choice. If such an inducement was made the choice is null and void. (Can. 1227.)

358. No clergyman may demand more than is officially allowed for burial or funeral services or anniversaries. (Can. 1235, 1.)

The poor shall be given a decent funeral and burial inclusive of exequies, free of charge, according to the sacred liturgy and the diocesan statutes. (Can. 1235, 2.)

359. After the funeral services the priest shall enter in the book of the dead the name and age of the deceased, the name of the parents or consort, the date of death, who administered the sacraments, what sacraments, and the place and date of the funeral. (Can. 1238.)

Denial of Christian Burial

360. Ecclesiastical burial is denied to the following, unless they have given signs of repentance before death:

(1) Notorious apostates from the Christian faith and persons who notoriously belonged to a heretical or schismatical sect, or to the Masonic sect, or to other societies of the same kind.

(2) Persons excommunicated and interdicted after a condemnatory or declaratory sentence.

(3) Those who deliberately killed themselves.

(4) Those who died in a duel or from a wound received in a duel.

(5) Those who ordered their body to be cremated.

(6) Other public and manifest sinners.

If a doubt arises in any of the preceding cases, and if time permits, the pastor should inform the Ordinary and abide by his decision; if the doubt remains even after the pastor has been advised by the Ordinary, ecclesiastical burial may be granted, provided no scandal is given. (Can. 1240.)

N. B. Christian burial must not be refused without previous consultation with the Bishop.

361. For those who have been deprived of ecclesiastical burial, no Requiem Mass, no anniversary or other public funeral service may be held. (Can. 1241.)

§ 5. DISPENSATIONS

362. From the general laws of the Church, Ordinaries inferior to the Roman Pontiff cannot dispense, not even in a particular case, unless this power has been conceded to them implicitly or explicitly, or when recourse to the Holy See is difficult and there is at the same time danger of causing great harm by the delay, and the case is one in which the Holy See usually dispenses. (Can. 81.)

363. Bishops and other local Ordinaries can dispense from diocesan laws, from the laws of Provincial and National Councils; but they cannot dispense from laws which the Roman Pontiff has

published for a particular country or diocese, except in cases indicated in the preceeding Canon. (Can. 82.)

Pastors cannot dispense either from a general law of the Church nor from special laws of country or diocese, unless this power has expressely been conceded to them. By custom from time immemorial and confirmed by Canon 1245, pastors can dispense their parishioners in individual cases from the fast and abstinence and from the law forbidding servile work on Sundays and holydays of obligation.

Ordinaries of dioceses can for their territory appoint holydays of obligation, days of fast and abstinence only *per modum actus,* which means temporarily, not perpetually. (Can. 1244.)

Not only the Ordinary, but also the pastor, may in individual cases and for good reasons dispense individual subjects or individual families, also outside his territory, and transients in his territory, from the obligation of keeping the holydays of obligation, and from fast or abstinence, or from both fast and abstinence combined. (Can. 1245, 1.)

Ordinaries may also, for reason of great concourse of people on some special occasion, or for the sake of public health, dispense the whole diocese, or place, from the obligation of fast or abstinence, or of both. (Can. 1245, 2.)

CHAPTER VIII

De Cultu Divino

§ 1. CHURCH MUSIC

364. The Motu Proprio of His Holiness Pius X, of the 22nd day of September, 1903, has settled the question of church music. Pastors will, therefore, banish from the church choir profane and theatrical music, more apt to distract than promote the piety of the faithful. Anything lascivious and improper in musical compositions, rendered either by organ or other instruments, or voice, must be kept out of the church. The House of God must not be profaned by unbecoming and sensational music. The liturgical rules concerning sacred music must be observed. (Can. 1264.)

All useless repetitions should be omitted. The use of the vernacular language during High Mass is forbidden. Latin is the language of the Church. Congregational singing for children and adults is strongly recommended. Vocal or instrumental duets or solos and the playing of brass bands are absolutely prohibited in the church. Mutilations and omissions of the sacred text to be sung during High Mass are absolutely forbidden. The entire Gloria and Credo must be sung before the celebrant chants Dominus vobiscum.

It is unrubrical for the choir to repeat the words *Gloria in excelsis Deo* and *Credo in unum Deum* after they have been sung by the celebrant.

The *Deo Gratias* after the Epistle and the *Laus tibi, Christe* after the Gospel are merely to be *said* by the ministers of the Mass, as they are wanting in the notation of the parts to be sung by the choir in the Graduale.

The prohibition of the playing of the organ while the celebrant is singing the Preface and Pater Noster is *implied* by the Caeremoniale Episcoporum (Lib. II, cap. 28, no. 9), inasmuch as these parts of the Mass are not enumerated among those at which the use of the organ is permitted. The S. R. C. (27 Jan., 1899, n. 4009), when asked, answered: "Obstat Caeremoniale Episco-

porum quod servandum est." During the elevation, the quiet and devotional playing of the organ is permitted. (Caer. Epis., Lib. I, cap. 28, no. 9.)

During Benediction, from the *beginning* of the *Tantum Ergo to* the *end of the blessing,* nothing in the *vernacular* may be inserted (S. R. C. 23 March, 1881, no. 3550, ad II), except the Divine Praises "Blessed be God," which may be recited immediately after the oration "*Deus qui nobis,*" or after the blessing. (S. R. C., 11 March, 1871, n. 3237, ad I.)

In solemn strictly liturgical functions, hymns in any other than the Latin language are forbidden (De Musica Sacra Ordinatio, S. R. C., 7 July, 1894, n. 3830, VII, p. 1, Art VII). These hymns must be taken from the Sacred Scriptures, from the Breviary, or be hymns and prayers otherwise bearing the approval of the Church (*ibidem.*).

Non-Catholic singers and organists may not be engaged for divine services. Catholics are not allowed to play or sing at non-Catholic religous services. (Decret S. O. die 19 Junii 1889.) Worthy pastors will do all in their power to introduce the Gregorian chant, according to the will and ruling of the Holy Father. The training of children to sing will always secure a choir.

Orationes, pietatis exercitia et imagines insolitae ne introducantur neve permittantur in ecclesiis vel oratoriis sine revisione et expressa Nostra licentia. (Can. 1259, 1279.)

Rules and Regulations for Choirs

365. Members will be admitted only on application to the pastor. No person will be allowed to sing unless he or she becomes a permanent member (strangers in the city excepted).

Regular rehearsals will take place once a week. Extra rehearsals will be held at the call of the director. Members unable to attend rehearsals or divine services will send their excuse, either in writing or otherwise, to the director of the choir. Strict obedience to the director of the choir will be required of the members.

Members must be present ten minutes before the time set for divine service. Strict silence in the church is required of the members.

Members intending to leave the choir will please notify the pastor. Members leaving the choir without a reasonable cause will not be readmitted. Nor should pastors receive singers from other congregations without their pastor's permission.

Members will not be allowed to sing at the services unless they assist at the practices.

Members are expected to give their service gratis *pro Deo.*

For the sake of order and harmony the above rules will be strictly enforced.

The choir should try to give the responses in the tone assumed by the celebrant or given them by the organist. The organist can do much to help both the celebrant and choir by a timely touch of the proper note at the critical moments.

The celebrant should never be kept waiting for the choir to finish the interlude; the Offertory should end at the "Orate Fratres"; the "Sanctus" should close at the single stroke of the bell; and the "Benedictus" should close at the "Nobis quoque peccatoribus." Should the celebrant not be ready, the organist will do well to softly run over the notes of the "Per omnia saecula saeculorum."

Everybody who has musical ability should be willing and anxious to consecrate part of his talents to God and hence should join the choir without any other consideration. Members of the choir should remember that they take part in a sacred function and should conduct themselves accordingly. The church is the dwelling of the Most Blessed Sacrament; common politeness will teach the rest.

§ 2. RESERVATION AND WORSHIP OF THE BLESSED SACRAMENT

366. Provided there is a guard, and provided a priest says Mass regularly at least once a week in the sacred place, the Holy Eucharist must be kept in the Cathedral church and in every parish or quasi-parish church. (Can. 1265, 1.) The Holy Eucharist may be kept in the principal public or semi-public oratories of charitable or religious houses, as well as those of ecclesiastical colleges, in charge of either the secular or regular clergy. (Can. 1265, 2.) No one is allowed to keep the Blessed Sacrament in his home or carry it with him when traveling. (Can. 1265, 3.)

367. The rectors of churches shall take care that the altar on which the Blessed Sacrament is kept be more elaborately decorated than the other altars, so that its very appearance may move the faithful to devotion. (Can. 1268, 4.)

De Luminaribus Liturgicis

368. At least one lamp must burn day and night before the tabernacle in which the Blessed Sacrament is kept. For this lamp olive oil or beeswax should be used; if no olive oil is available, other oils may be used, according to the judgment of the Ordinary, but they should be vegetable oils, if possible. (Can. 1271.)

Ad omnes sacras vel liturgicas functiones cerei adhiberi debent. In Missa privata a sacerdote celebrata duo cerei ardeant, in Missa cantata quatuor, in Missa solemni sex. In Missa privata Episcopi adhibeantur quatuor cerei in altari et unus in bugia; in Missa pontificali ab Ordinario dioeceseos cantata addatur septimus. Ad Vesperas communes accendantur quatuor cerei, sex autem ad Vesperas solemnes. Si ad augendam solemnitatem plura praeter numerum requisitum luminaria addere placeat, ut e. g. in Missa lecta parochiali, ex alia materia decenti suppleri possunt. (S. R. C. 7 Sept., 1850.)

THE PASCHAL CANDLE

The Paschal Candle should be lighted at High and Solemn Masses of the Rogation Days or in other Masses in which violet is not used; on Saturday in Albis; on all Sundays and Holydays thereafter till the Feast of the Ascension inclusive. After the Gospel on the last Feast it is extinguished. "It is not to be lighted in the Masses of the Rogation Days or in other Masses in which violet vestments are worn, and much less in Masses of Requiem, all such occasions being devoid of joy." It is not customary to light it at Benediction, but if Benediction immediately follows Mass or Vespers at which the Paschal Candle has been lighted, it need not be extinguished. It may be lighted in a parochial Mass which is not solemn. "Cereus paschalis regulariter accenditur ad Missas et Vesperas solemnes in tribus diebus Paschae, Sabbato in Albis, et in diebus Dominicis usque ad Festum Ascensionis D. N. J. C., quo die, cantato Evangelio, extinguitur ad Missam." (Decretum n. 235, ad XIum.)

Altar Breads

369. The consecrated hosts reserved for the communion of the faithful or for the exposition of the Blessed Sacrament must be fresh and should frequently be renewed, the old ones having been duly consumed, so that there is no danger of corruption. Upon

this matter the instructions given by the local Ordinary should be scrupulously observed. (Can. 1272.) Attention may be drawn to the decisions of the Sacred Congregation of Rites, which insists upon weekly renewal of the sacred species according to the Caeremoniale Episcoporum. (Lib. I, c. VI, n. 2; Rit. C. Sept. 12, 1884, n. II; n. 3624.)

Assistance at Mass

370. Those who have charge of the religious instruction of the faithful should endeavor to foster in their hearts devotion to the Holy Eucharist and exhort them to assist at Mass not only on Sundays and holydays of obligation, but also as often as possible on week days, and to visit the Blessed Sacrament. (Can. 1273.)

Exposition of the Blessed Sacrament

371. Private exposition of the Blessed Sacrament, i. e. with the ciborium, may be held for any reasonable cause without the permission of the Ordinary in churches and oratories in which the Blessed Sacrament is lawfully kept. Public exposition, i.e. with the ostensorium or monstrance, may be held in all churches on the feast of Corpus Christ and every day within its octave at Mass and Vespers, but on no other occasion except for a just cause and weighty reason, especially of public character, and with the permission of the diocesan Ordinary, which is required also for churches which belong to exempt religious. (Can. 1274, 1.)

Benediction of the Blessed Sacrament

372. Priests will remember that they cannot give this Benediction without our permission. This permission we hereby grant for the following occasions:

(1) Twice every Sunday and holyday of obligation, i. e. for the people in general and for the children after catechism.

(2) On every retrenched holyday.

(3) Once a day during the octave of the feast of the Sacred Heart.

(4) Every day during the month of May where the May devotions are held in the evening.

(5) Twice a week during Lent and during the month of June (besides the Sundays).

(6) Once a week during Advent.

(7) Twice on the Sunday within the octave of Corpus Christi.

(8) Once a day during the octave of All Saints.

(9) On the feast of the patron or titular of the church.

(10) Once a day during missions or retreats.

(11) On the first Friday of the month.

(12) Once a day during the novenas and triduums prior to the feasts of Pentecost, Immaculate Conception, St. Joseph, Sacred Heart and the patron feast of the church, where these novenas and triduums are made.

(13) Once a day during the octave of Pentecost and the feast of the Immaculate Conception.

(14) Once a day during the month of October when the rosary, the Litany of the Blessed Virgin and the Prayer to St. Joseph are recited in the evening.

(15) Once every Friday of the month of June.

Vestments for Benediction

373. Vestments of the *officiatores* and *ministri* are to be white. When, however, Benediction or procession with the Blessed Sacrament is held immediately after Mass in such a manner that the priest does not recede from the altar and the blessing or procession is not held as a function entirely separate and distinct from the Mass, the color of the vestments of the Mass may be used, provided it is not black. The Benediction veil must always be white. After Mass the priest takes off maniple and chasuble (preferably at the scamnum) and puts on the cope of the color of the Mass vestments. Benediction of the Blessed Sacrament may not be given more than once a day in the same church without the permission of the Ordinary. The cross must not be left on the throne for the exposition of the Blessed Sacrament. (S. R. C. 1904.)

Forty Hours Devotion

374. The Forty Hours shall be annually held in all churches where the Blessed Sacrament is habitually kept. (Can. 1275.)

As a public profession of our faith in the Holy Sacrament of the Altar no other devotion is more appropriate than the one universally known as the Forty Hours' Adoration. To adore Christ, truly, really and substantially present in the Blessed Eucharist, and also to make atonement for the coldness and indifference of lukewarm Christians, and for the many outrages and insults to Jesus

in the Tabernacle by heartless infidels, such is the two-fold purpose of the Forty Hours. Our sovereign Pontiffs have never ceased to encourage this devotion by enriching it with special indulgences since its institution.

It is ordered that the Forty Hours' Adoration be introduced and faithfully observed in every parish of the diocese. In cities and towns having two or more churches the exposition should be held in succession rather than on the same days. A list of certain parishes with their respective dates for the Forty Hours is published, and the dates assigned should be faithfully adhered to and should not be changed without the knowledge and consent of the Ordinary. Pastors of churches not listed are required to inform us in writing of the dates they have selected for the devotion for their congregations.

The following special directions are to be carefully observed in all the parishes during the Forty Hours, namely:

During the whole period of the Exposition the Blessed Sacrament should at no time be without adorers. Rectors will assign a special hour of adoration for the school children, sodalities, societies or families of their parishes. The sanctuary is intended for the priests who during the hour of adoration wear surplice and stole. Servers or acolytes in cassock and surplice may also kneel in the sanctuary, but the laity should kneel outside.

At least twelve wax candles should be kept burning during the exposition. The neighboring priests should assist the pastor during the Forty Hours and strive to promote this devotion for their own spiritual benefit as well as that of the people. Good order and decorum should reign for the edification of the people. Any inordinate occurrence only tends to create scandal and injure the devotion.

As a rule the sermons should be short and the Holy Eucharist should be the subject of the sermons and instructions during the continuance of the devotion. The preacher should be vested in surplice without stole and biretta. During the sermon the Blessed Sacrament should be hidden by a small banner or veil of white silk.

At the altar of exposition only the Mass of exposition and the Mass of reposition should be celebrated, unless there is no other suitable altar in the church.

Holy Communion should not be distributed from the altar of exposition except where necessity demands it. Hence the ciborium

should be removed from the high altar to another altar and be brought back at the close of the devotion. The altar bell should not be rung during the time of the exposition.

The Blessed Sacrament is exposed for adoration for three days and during the hours of the day only. During the night it should be reposed in the tabernacle. (Can. 1275.)

The Masses of exposition, *pro pace* and reposition should be solemn Masses, or if there is only one priest, at least Missae Cantatae.

The procession within the church should not be omitted except when the church is too small.

The exposition may be extended until the evening of the day on which the Mass of reposition was celebrated.

On the mornings of the second and third days the priest, vested with surplice or alb and white stole, exposes the Blessed Sacrament with incensation. In the evening Benediction of the Blessed Sacrament may be given. The altars, particularly the altar of exposition, should be tastefully adorned. On the occasion of the Forty Hours' Adoration undue economy is not commendable. The faithful should be invited to donate flowers and candles, or contribute otherwise for a proper decoration.

Indulgences During the Forty Hours' Adoration

375. During the Forty Hours all altars are privileged. (Can. 917, 2.) A plenary indulgence is granted to all who go to confession, receive Holy Communion, visit the church in which the Blessed Sacrament is exposed on one of the three days of exposition, and pray for the intention of the Holy Father. A partial indulgence of ten years and ten quarantines is granted as often as the church is visited and a short time is spent there in prayer. Sorrow for sins, with the firm resolve of going to confession is necessary to gain this indulgence.

N. B. For more detailed regulations and other necessary information see "Manual of the Forty Hours' Adoration." published by the *American Ecclesiastical Review*. We especially recommend this manual to the priests of this diocese.

§ 3. DEVOTIONS AND RELIGIOUS SERVICES

Devotions

376. Devotions will be held in the parish churches and in missions when possible:

(1) In honor of the Most Sacred Heart of Jesus on the First Friday of every month and on every Friday during the month of June.

(2) In honor of the Blessed Virgin during the month of May.

(3) In honor of St. Joseph during the month of March.

(4) From the 1st of October to the 2nd day of November inclusive, the rosary, the litany of the Blessed Virgin and the prayer to St. Joseph will be recited daily, whenever possible in the evening, otherwise during the Holy Mass.

During Lent, pastors will hold special devotions on Wednesday and Friday evenings in their parishes, and in the missions at stated times. During Lent and Advent instructions should be given more frequently. (Can. 1346, 1.)

Wednesday evening devotions will consist in the recitation of the rosary, the litany of the Blessed Virgin and instructions on the eternal truths, followed by the Benediction of the Most Blessed Sacrament.

Friday evenings there will be the Way of the Cross and the Benediction of the Most Blessed Sacrament. In purely country parishes, where the faithful live at an inconvenient distance, devotions should be held after daily Mass, or in the afternoon.

From May 1st to September 1st, to obtain a good harvest, the oration "Pro Quacumque Necessitate" will be said in the Mass, whenever the rubrics permit; and the Litany of All Saints will be recited on Sundays and holydays of obligation before the sermon at High Mass.

(5) We highly recommend the public recitation of the rosary on every Saturday evening throughout the year prior to hearing confessions.

Vespers

377. Sunday should be sanctified by the singing of Vespers. Only a grave cause can excuse a priest from singing vespers on Sundays and holydays. (*Conc. Balt. II*, 379.) A suitable choir and a number of faithful can easily be obtained. Instructions will attract the people to the vespers and especially if they are impressed with the great benefit of the Benediction of the Most Blessed Sacrament. Vespers must be sung on Sundays and holydays of obligation in all the churches of the diocese wherever possible. The people should not be deprived of this pious act of

worship. The choir should render the psalms, antiphons, versicles and hymns in full, without omission or mutilation.

Children's Mass

378. The priest should bestow the greatest care on the children, the future prop and support of Mother Church. No pain should be spared to train them in the knowledge and practice of our Holy Faith. Solid Christian doctrine and sound moral principles must be inculcated in their youthful and malleable minds, so that the coming ages may not be harassed by creedless, irreligious and rebellious generations. The pastor will have a children's Mass whereever possible, at which they should occupy the front pews, sing hymns and pray aloud. Where there are no Sisters the pastor will engage a suitable person to devote some time to the children so that they keep good order in the church and walk to and from the church two by two. The priest should preach to the children in simple language at their Mass. Where a special children's Mass is impossible, let the above regulations be put into execution at the early Mass.

Holy Week

379. Most salutary are the effects produced in the mind of the faithful by the ceremonies of Holy Week. The sacred liturgy commemorates the passion and death of our Holy Redeemer. The Church's offices naturally excite sentiments of love and compassion for our Lord and of sorrow and detestation of sin.

In the parish churches where the rubrics of the Roman Missal cannot be solemnly carried out with the assistance of sacred ministers, the Ritual of Benedict XIII or the ceremonies for small churches, as found in ceremonials, must, as far as possible, be strictly observed, that is, the priest may perform the sacred functions privately with the help of three or four altar boys. (S. R. C., 1895.) A priest is not permitted to select on his own authority some portions of the ceremonial and omit others. (Monitum Memor. Rit.) The Memoriale may be used for blessing ashes, candles and palms in churches or public and semi-public oratories. (S. C. R. 1922.)

A zealous pastor will experience but little difficulty in training the altar boys to a proper execution of the ceremonies and in securing the articles to be used.

The priest simply reads the prayers in the Missal, and for the procession, adoration of the cross, etc., he may recite or chant the hymns or have it done by the assistants.

On Wednesday afternoon and evening confessions will be heard.

On the evening of Holy Thursday appropriate prayers are to be said at the repository and after them a sermon on the Blessed Sacrament will be delivered.

On Good Friday, after the Mass of the presanctified, the pastor, vested in surplice and violet stole, will present to the faithful a crucifix to be kissed, or he may place a large crucifix on a cushion outside of the communion rail for the convenience and devotion of the faithful. In the evening there will be a sermon on the passion, and before or after it the devotion of the way of the cross.

Priests who binate on Palm Sunday may drop the passion in one Mass according to a faculty granted. (S. C. R. 1922.)

On Holy Saturday, even in churches where there is no baptismal font, Mass will be said and the other parts of the office will be duly carried out.

By special privilege of the Holy See the ceremonies of Holy Week may be held in convent chapels in the same manner as in parish churches. (S. C. R. 1922.) In churches in which the ceremonies of Holy Week cannot be performed, even according to the "Memoriale Rituum," the following regulations must be strictly observed:

Wednesday afternoon and evening confessions will be heard.

Provided permission is obtained each year from the Ordinary, a low Mass may be said on Holy Thursday in parish churches and in chapels of convents and institutions, to give the laity and inmates of such institutions an opportunity to fulfill their Easter Duty; but the Blessed Sacrament cannot be solemnly reserved in such cases. (S. R. C. 1895).

On Good Friday the Mass of the presanctified cannot be celebrated nor may any part of the office be carried out, but owing to the sacredness of the day a sermon on the passion will be delivered, after which the pastor will present the crucifix to be kissed by the faithful. In the evening there will be the devotion of the way of the cross.

On Holy Saturday neither the Mass nor the Blessing of the Baptismal Font nor any other portion of the office can be celebrated. (S. R. C., 1693.) The little booklet "Holy Week," published by the Cathedral Library Association of New York, would assist the faithful in reflecting on the great mysteries of Holy Week.

Ceremonies to be Observed by People at Mass and Vespers

380. **At Low Mass:** The prevalent custom is to kneel throughout the low Mass except at the two gospels, during which the congregation stands. In many places a laudable custom (not prescribed) exists by which the congregation rises when the celebrant enters the sanctuary and remains standing until he descends to the foot of the altar to begin Mass.

At Solemn High Mass and Missa Cantata: Whilst the rubrics of the Missal give no explicit directions on this point, the leading liturgists hold that the rules prescribed for the functions in choir are directive for the faithful in general. According to these rules the people:

(1) Stand from the time the celebrant enters the sanctuary at the beginning of the Mass.

(2) Kneel from the beginning of the Mass until the celebrant ascends the altar.

(3) Stand from the time the celebrant ascends the altar until he goes to the seat at the Gloria.

(4) Sit during the singing of the Gloria by the choir.

(5) Stand from the time the celebrant rises to return to the altar until he has chanted the last prayer.

(6) Sit from the beginning of the Epistle to the "Dominus Vobiscum" before the Gospel.

(7) Stand during the Gospel and during the recitation of the Credo by the celebrant. During the latter they make a genuflection on one knee at the "Et Incarnatus Est" with the priest.

(8) Sit when the priest takes his seat and remain seated during the chanting of the Credo by the choir. At the chanting of the "Et Incarnatus Est" by the choir the people genuflect on both knees until the words "Et Homo Factus Est" have been chanted.

(9) Stand when the celebrant rises to return to the altar and remain standing whilst he sings "Dominus Vobiscum" and "Oremus."

(10) Sit from the "Oremus" to the beginning of the Preface: "Per omnia saecula saeculorum." At solemn Mass the people rise when the offering is incensed and while the thurifer incenses the people and remain standing until "Hosanna in Excelsis," the concluding words of the "Sanctus."

(11) Stand from the beginning of the Preface until the celebrant has recited the words "Hosanna in Excelsis" of the "Sanctus."

(12) Kneel from the "Hosanna in Excelsis" until after the elevation.

(13) Stand as soon as the celebrant has placed the chalice on the altar after the elevation and remain standing until he has consumed the precious Blood. Some authors prefer that the laity should remain kneeling during this time. If Holy Communion is distributed, and if the people have been standing, they remain so except those about to receive, who kneel.

(14) Sit after the celebrant has taken the precious Blood until the "Dominus Vobiscum."

(15) Stand during the Post Communion until the priest gives the blessing.

(16) Kneel during the blessing.

(17) Stand during the last Gospel until the celebrant has left the sanctuary.

At Requiems and Ferial Masses: The rules given above for solemn Mass are observed here also except that the people,

(1) Kneel during the prayers before the epistle and after the Communion.

(2) Kneel from the "Benedictus, Hosanna in Excelsis" to the "Pax Domini" before the "Agnus Dei." Note: If, whilst sitting, the celebrant doffs his biretta (at the Holy Name, etc.) the people make a moderate inclination of the head and shoulders. Whenever the celebrant bows his head at certain words recited in a sufficiently clear tone of voice to be understood by the congregation, the faithful likewise bow. As often as the celebrant genuflects, according to the prescribed rubrics of the Mass, during certain seasons (as at the "Adjuva Nos," in the Tract on Ash Wednesday; the "Emisit Spiritum" in the reading of the passion on Palm Sunday, etc.), the faithful likewise genuflect. If they happen to be seated at the time, they first rise, then kneel.

At Vespers:

(1) Stand when the Officient enters the sanctuary.

(2) Kneel when he kneels at the altar to recite the preparatory prayer. The people rise with the minister.

(3) Stand until the first psalm is intoned.

(4) Sit during the singing of the psalms.

(5) Stand when the Officient sings the Chapter and remain standing until the anthem and prayer of the Blessed Virgin have been sung. Note: During the antiphons before and after the Magnificat the people sit. The people kneel during the first strophe of the hymns "Ave Maris Stella" and "Veni Creator Spiritus;" during the strophe "O Crux Ave" of the hymn "Vexilla Regis" on the feast of the Holy Cross, and during Passiontide; during the strophe "Tantum Ergo" of the hymn "Pange Lingua," when the Blessed Sacrament is exposed on the altar or enclosed in the tabernacle of the altar at which vespers are sung.

Outside the Paschal Season, if vespers are sung on a week-day, the people kneel during the singing of the anthem and prayer of the Blessed Virgin.

At the Asperges:

(1) Stand when the celebrant enters the sanctuary and remain standing until the end of the "Asperges." The people do not kneel while the celebrant kneels to intone the "Asperges" or "Vidi Aquam."

(2) Sit whilst the celebrant doffs the cope and puts on the chasuble.

(3) Stand as the celebrant leaves the bench to go to the altar to begin Mass.

At the Benediction of the Blessed Sacrament:

(1) Kneel from the beginning to the end of the service, except while the "Te Deum" is chanted, when all stand, genuflecting only at the words "Te Ergo Quaesumus" of the hymn.

(2) Stand as soon as the Blessed Sacrament is replaced in the tabernacle.

Note: When any one enters or leaves the church while the Blessed Sacrament is exposed, he or she makes a genuflection on both knees with a moderate bow of the head and shoulders.

Altar Boys

381. The altar boys must be taught that it is a great privilege to be allowed to serve the priest at the altar. Great care is to be exercised in seeing that they do everything about the altar with devotion and reverence. The responses should be made slowly and distinctly. To serve with piety promotes a solid spirit of religion

and vocation to the priesthood. If altar boys are allowed to play, talk or laugh in the sanctuary, they often grow indifferent in their dealings with sacred things, lose reverence for the Blessed Sacrament, relish for the Sacraments, and become irreligious men. They must be kept under constant vigilance and be taught to observe silence and gravity about the church. All gazing about, talking or walking in haste should be prohibited. Altar boys shall not be allowed to handle altar wine outside the Mass.

The pastor will instruct the altar boys occasionally in the ceremonies and never leave them alone in the sacristy. He himself should keep order or some one appointed by him. Altar boys should be kept even to an advanced age for the dignified performance of the ceremonies. They must wear a surplice and a red or black cassock without cape or any ornament. The surplice and cassock should be well made and especially the cassock should be long enough. Cleanliness of body and purity of soul are required of altar boys who take the part of ministering angels.

The altar boys should be formed into a sanctuary choir, capable of singing a hymn while walking to and from the sanctuary for High Mass and Vespers, the responses at High Mass, the Offertory, a part of the High Mass and occasionally the entire Mass, according to the Vatican Kyriale.

They should alternate Vespers with the main choir. Once initiated, little or no difficulty is experienced in keeping up a sanctuary choir under an interested teacher. Such a choir always proves to be attractive and adds greatly to the solemnity of the ceremonies.

§ 4. SACRED VESSELS

382. Sacred objects of cult may be liturgically blessed by pastors for the churches and oratories situated within their parishes, by rectors of churches for their own churches and by priests delegated by the local Ordinary within the limits of their delegation and the jurisdiction of the "delegans." (Can. 1304, 3.)

383. The chalice and paten do not lose their consecration by the wearing away of the gilding or by the process of regilding. But if the gold-plating wears away there is a grave obligation to have the vessel re-plated. (Can. 1305, 2.)

384. All clerics are allowed to touch the sacred vessels and linens. This right is also granted to sacristans who have charge of these things. (Can. 1306, 1.)

CHAPTER IX

The Teaching Office of the Church

§ 1. CATECHETICAL INSTRUCTION

385. The Epistle and Gospel must be read before the sermon, which should be done intelligently, intelligibly and in a dignified manner. They always give food for thought. It edifies to hear and see the preacher make the sign of the cross slowly and devoutly before the sermon.

Instructions on the Gospel of about twenty minutes duration at the High Mass and a short catechetical instruction at the Low Mass and Vespers should invariably be delivered after mature preparation during the week. The obligation of imparting religious instructions is binding under pain of mortal sin. (Can. 1329.) The faithful should be admonished and exhorted to hear the word of God frequently. (Can. 1348.) Positive divine law makes preaching a necessary duty, "euntes praedicate Evangelium omni creaturae." The priest should also be mindful to discharge the Apostolic commission of preaching the word in season and out of season, reproving, entreating, rebuking in all patience and doctrine. "Woe is unto me if I preach not the Gospel," says St. Paul. Preaching the word of God was the principal occupation of Christ in fulfilling His mission from His Eternal Father. "I must preach the Kingdom of God, for therefore am I sent." The Apostles "ceased not in the temple and from house to house to teach and preach Christ Jesus." "Faith comes from hearing the word of God," says St. Paul.

Preaching should not be suspended during the summer season. The third Council of Baltimore enjoins the Tridentine decrees, "etiam tempore aestivo" and threatens severe penalty from the Ordinary for their non-observance. (*Conc. Balt. III,* 216.) The Fathers of the same Council enjoin upon all pastors the duty of preaching on Sunday a short sermon at all the Masses besides High Mass.

If unable, he should request the Bishop for a capable assistant or resign his pastoral charge. A priest having charge of a parish or

mission in which a considerable number of persons are unable to understand an English sermon must have the word of God occasionally preached to them in their own language. The priest should not make the pulpit a platform of self-defence, of personal attacks (Conc. Balt. II, 140), of patriotic harangues, of constant money appeals, of politics, unless the latter question involves religious interests. (Conc. Balt. III, 215.) There is indeed a necessity for most priests in the United States to talk church revenues, but leave that to the announcements.

Instruction of Children

386. The pastor is obliged:

(1) To prepare the children for the receiving of the Sacraments of Penance and Confirmation each year by a continuous course of instruction held at stated times. (Can. 1330, 1.)

(2) To instruct the children with special care, if nothing prevents him, especially during Lent, in order that they may worthily receive first Holy Communion. (Can. 1330, 2.)

387. Besides the instruction of children mentioned in the preceding Canon, the pastor shall not neglect to instruct the boys and girls who have received their first Holy Communion more fully in Christian doctrine. (Can. 1331.)

388. On Sundays and other holydays of obligation he shall, at an hour convenient to the people, teach catechism also to his adult parishioners, in a manner adapted to their capacity. (Can. 1332.)

389. Not only parents, but also those who take the parents' place, as well as masters and sponsors, are obliged to see to it that their subjects and protégés receive catechetical instruction. (Can. 1335.)

390. The local Ordinary is entitled to issue decrees with reference to the instruction of the people in Christian doctrine, and these regulations must be obeyed also by exempt religious, whenever they impart religious instructions to anyone not possessed of the privilege of exemption. (Can. 1336.)

Sunday-school

391. The pastor must maintain a well-graded Sunday-school with personal supervision, he himself conducting a higher class. The Council of Trent obliges Bishops to see that pastors teach catechism

to children every Sunday and holyday of obligation and to punish severely the negligent. The Bishop may permit the teachers to help in hearing lessons and keeping order, but the priest must assume the entire active charge. The priest is the only official catechist, and the charge of the Sunday-school can be left to no other. (Conc. Balt. III.) Teachers should receive instruction from the pastor in the difficult task of teaching catechism. Children are to be divided into three classes: prayer, catechism and perseverance classes. Rewards for attendance, promptness and efficiency should be distributed to the children. Catechism should begin at 2:00 P.M., with a hymn and prayers by the pastor, and close at 3:00 P. M., with Benediction of the Blessed Sacrament. The pastor should give an instruction from 2:45 to 3:00 to all assembled children. In country places, where children cannot possibly be assembled for the afternoon, the pastor will hold Sunday-school one hour before or after High Mass. For the reception of the Sacrament of Confirmation, the children should know the catechism word for word. It is positively forbidden to grant a vacation to children's catechetical classes. Our Holy Father, Pope Pius X, under date of April 15, 1905, decreed and strictly commanded that all parish priests and those having care of souls, must teach catechism to their young boys and girls for one hour on all Sundays and holydays of the year without exception; and at stated times instruct them for the Sacraments of Penance and Confirmation; that a society of Christian doctrine, consisting of lay-teachers in catechism should be canonically established; that religious doctrine classes should be established for the youth attending public institutions, where there is no word of religion. The pastor should teach catechism one half hour twice a week besides Sunday-school to the children attending non-Catholic schools. Pastors and others having care of souls, should instruct the more advanced in the catechism, using plain and simple language on Sundays and holydays of obligation, besides the usual homily on the Gospel for the parish Mass. Catechists should be appointed in the missions and stations to instruct the children on Sundays and holydays, when the priest is absent.

§ 2. SERMONS

392. The secular clergy as well as religious receive the faculty of preaching to the people only from the local Ordinary for his respective diocese. (Can. 1337.)

393. Priests from another diocese, whether secular or religious, need the faculty of the Ordinary in whose diocese they are invited to preach. (Can. 1341, 1.)

Pastors must ask for the permission in good time if the preaching is to be done in their own church or in one subject to them. (Can. 1341, 2.)

394. Pastors are in duty bound to preach the word of God in the customary manner on all Sundays and holydays of obligation, especially during the Mass that is most largely attended. (Can. 1344, 1.)

This obligation is personal and cannot be habitually permitted to another except for reasons recognized as sufficient by the Ordinary. (Can. 1344, 2.)

395. Sermons should be devoted above all to what is necessary for the faithful to believe and do for salvation. (Can. 1342, 1.)

Preachers should abstain from profane and abstruse arguments which exceed the capacity of their hearers and perform their evangelical ministry not in persuasive words of human wisdom or for the display of vain and ambitious eloquence, but in showing of the Spirit and power, preaching not themselves but Christ crucified. (Can. 1347, 2.) "Sit concio facilis et captui audientium accommodata." The effect of a sermon depends to a great extent on the personal qualities of the preacher. (*Conc. Balt. II,* 135.) The herald of the gospel must, indeed, be truly a man of virtue.

"We would not, however, have it supposed that this studied simplicity of preaching does not require labor and meditation. On the contrary, it requires both, more than does any other kind of preaching. It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a good catechist. It must, therefore, be carefully borne in mind that a person, whatever facilities of ideas and language he may have inherited from nature, will never be able to preach the catechism to the young and the adult without preparing himself thoughtfully for it. They are mistaken who suppose that in consequence of the intellectual inferiority of the people they can perform this office in a careless manner. On the contrary, the more uncultured the hearers, the greater is the necessity for study and diligence, in order to bring home to their minds those most sublime truths which are so far beyond the natural understanding of the multitude and which must nevertheless be known by all, the learned as well as the unlettered,

in order that they may obtain eternal salvation."—Pius X, "Acerbo Nimis," April 15, 1905.

Sermons should not exceed twenty minutes, and for an early Low Mass five minutes are sufficient, otherwise fatigue for the hearers and disgust destroy the good fruit thereof. (*Conc. Balt. II,* 316.)

Missions

396. Missions should be given in a parish at least every ten years. (Can. 1349.)

397. The non-Catholics living in a diocese or parish are recommended to the benevolent attention of Bishop and pastors. (Can. 1350.)

§ 3. CATHOLIC SCHOOLS

398. Our sincere desire is that a parochial school be established wherever at all possible. American prelates command the establishment of a Catholic school near every parish church and threaten the negligent pastor with censure. The Catholic school is the nursery of the Catholic religion, an essential part of the parish, whose future is imperiled without the school. (Balt. III, 202.) Public school education is pointed out as one of the principal causes of the loss of the faith of many Catholics in America. The three Plenary Councils of Baltimore have condemned the public schools as insufficient for Catholic education and really dangerous to faith and morals. Nowhere can our holy religion be rightly taught except in the Catholic school; the pulpit generally appeals to maturer minds. One hour or more a week of religious instruction is totally insufficient, and in the home parents generally lack time for this most important duty, or are incapable of imparting to their children the necessary knowledge. It is the right and a most grave obligation of parents to give their children a religious, moral, physical and civil education according to their means, and to provide for their temporal welfare. (Can. 1113.) From childhood all the faithful must be so educated that not only are they taught nothing contrary to faith and morals, but that religious and moral training takes the chief place. (Can. 1372, 1.) Not only parents, as in Canon 1113, but all who take their place, possess the right and the grave duty of providing a Christian education for their children. (Can. 1372, 2.) In every elementary school religious instruction, adapted to the age of the children,

must be given. (Can. 1373, 1.) Young people attending high schools or colleges must be given a more complete instruction in religion, and the Bishops will take care that this is done by priests conspicuous for zeal and learning. (Can. 1373, 2.) Catholic children must not attend non-Catholic, neutral or mixed schools, that is, such as are also open to non-Catholics. It is for the Bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils. (Can. 1374.) The Church has the right to establish schools of every grade, not only elementary schools, but high schools (medias) and colleges (superiores). (Can. 1375.) Where there are no Catholic schools, as contemplated in Canon 1373, steps are to be taken, especially by the local Bishops, that they be established. (Can. 1379, 1.) It is desirable that a Catholic university be founded wherever the public universities are not imbued with Catholic teaching and feeling. (Can. 1379, 2.) The faithful must not neglect to lend their aid, according to their ability, for the establishment and support of Catholic schools. (Can. 1379, 3.) In all schools the religious training of the young is subject to the authority and inspection of the Church. (Can. 1381, 1.) It is the right and duty of the Bishops to take care that nothing is taught or done against the Faith or sound morals in any of the schools of their territory. (Can. 1381, 2.) The Bishops also have the right to approve the teachers of religion and the textbooks, and further to require that texts be dropped or teachers removed when the good of religion or morality demands this action. If one parent seeks to give the children a non-Catholic education, the other thereby has grounds for permanent separation according to the judgment of the Ordinary. (Can. 1132.) Parents or guardians who bring up their children in a non-Catholic denomination incur excommunication. (Can. 2319, 4.)

The light, heat and ventilation deserve special care, to protect the health of both teachers and pupils. The furniture should be neat and commodious. Maps, holy pictures, especially the crucifix, should adorn the walls of each class room. The local pastor, the regular superintendent of the school, should be the controlling and directing power thereof. His influence should be felt in all the classes, both by teachers and pupils. For the efficiency of the school in every respect the local pastor is held responsible. As the

success of the school greatly depends on the teachers, the pastor must procure proficient teachers and positively refuse those unqualified. To ascertain the working of the school, the pastor must visit the different classes at different times, and find out the progress, defects and general standard thereof. For the same purpose the pastor should meet the teachers in conference occasionally. The pastor must give religious instructions in the various classes of the school and read in public to the assembled teachers and pupils the monthly reports. Two public examinations, to which the parents are to be invited, must be held annually, one towards the middle, the other at the end of the scholastic year. (Balt. III, 204.) All the books should breathe a thorough Catholic spirit and contain proper and solid matter; a series once approved and introduced by the school board must not be changed without the special consent of the diocesan superintendent and the school board. A school, to be well managed, must be divided into grades and possess a definite plan of studies; hence the approved diocesan program of grading and of studies must be strictly adhered to in each parochial school of the diocese. The diocesan superintendent of schools will present a complete and detailed written report concerning the teachers, pupils, grades, studies, management and condition of each parochial school in the diocese to the diocesan school board, annually assembled in conference. The duty of the diocesan superintendent is to make suggestions, correct defects, and promote the welfare of all parochial schools in the diocese, which he will visit, inspect and examine from time to time. The venerable Fathers of the third Council of Baltimore highly recommend free parochial schools, the salaries of the teachers and other expenses to be procured by special donation, or an assessment levied on the parish in general. Where such is impossible the rates of school tuition should not be too high. The children of parents unable to pay the required tuition in whole or in part, must be received gratis without publicity or humiliation.

School children must attend daily Mass in a body, say prayers and sing hymns.

There can be no doubt as to the duty of parent and pastor in regard to the parochial school, and both will one day answer to God for any neglect of the immortal souls of the children entrusted to their care. Parents who fail to send their children to our schools and to Christian instructions should bear in mind the words of the

Holy Ghost, "if any man has no care of his own, especially of his household, he has denied his faith and is worse than an infidel."

"The Instructions of the Sacred Congregation of the Propaganda, November 24, 1875, say very plainly that parents who have an opportunity of sending their children to a good Catholic school, cannot be absolved if they stubbornly refuse to do their duty in this important matter. Whether or not the parents in any case have a good cause, and what they are to do to supply the religious teaching, the pastor should not decide, but refer the matter to his Bishop.

General Regulations of the Parochial Schools

399. (1) The pastor of the parish is the superintendent of the school.

(2) The teacher of the highest grade is the principal of the school.

(3) Any person feeling aggrieved by the government of any teacher may apply to the superintendent for redress; but will not be allowed to embarrass the teacher by stating such grievance to her during school hours or in the presence of pupils.

(4) No agent or other person shall be allowed to exhibit in the school any books, articles or apparatus unless specially authorized by the superintendent.

(5) There shall be no session of the school on Saturdays and legal holidays, namely: Labor Day, General Election Day, National Thanksgiving Day and Friday following, Christmas, New Year's, Lincoln's Birthday (Feb. 12), Washington's Birthday (Feb. 22), Decoration Day or any holiday appointed by the state or general government.

Pupils

400. No pupil affected with any contagious disease, or directly exposed to the same, shall be allowed to attend the parochial schools.

Pupils coming to school without proper cleanliness of person or dress shall be sent home to be properly prepared for the school room.

Each pupil shall be assigned by the teacher to a particular seat and be required to keep the same, with the desk and floor beneath, in a neat and orderly condition. Eating food or fruit, or nuts, during school hours and the use of tobacco in any form, or gum, at any time is strictly prohibited.

Pupils shall not at any time play, run, jump scuffle, or make boisterous noise within the school buildings.

A pupil who shall in any way cut or mark or otherwise injure the school buildings, furniture, trees, out-buildings or other property, or use or write profane or obscene language, or make obscene pictures or characters on the premises or other school property shall be liable to expulsion or punishment according to the offense and to payment of damages. Any pupil absent or tardy from whatever cause, shall on his return to school bring to the teacher a written excuse from his parents or guardian for such absence or tardiness, unless such parent or guardian shall make such excuse in person; and any pupil who shall be absent without an excuse from parents or guardians given in person or writing, satisfactory to the principal that the absence was occasioned by sickness of the pupil or family, or unavoidable causes, may be suspended, and the principal shall immediately notify the parents or guardian of such suspension. No pupil shall leave school or be withdrawn therefrom for a grievance of any kind without consulting the Reverend superintendent.

The promotion of pupils from one grade or class to another shall be made at such times as the interest of the school may require. No pupil shall be promoted from one class or grade to another until he is able to pass an examination satisfactory to the principal, in all the studies of the grade or class from which he is to be transferred.

Pupils shall not be permitted to leave the school before the close of the session for the purpose of attending any other lessons, when such absence shall in any way interfere with the studies pursued in the school or with any class with which such pupils are connected; nor for other reasons except sickness or some pressing emergency. Nor shall they leave the school room in school hours or the yard at recess, without permission from their teacher.

The teacher of any room shall report to the Reverend superintendent the name of any pupil guilty of truancy, also the name of a pupil whose conduct in school or out of it, is such that the teacher considers such pupil an unfit member of the school.

A pupil suspended by the teacher may be restored to the school by the principal at her discretion, but no pupil shall be finally expelled without the approval of the Reverend superintendent.

Pupils shall strictly adhere to the course of study prescribed for

the grade to which they belong; but pupils whose health or circumstances at home will not permit them to take the full work, may select their studies under the direction of the principal, provided such selection be from not more than one grade.

A pupil who shall absent himself from a regular examination or special exercise of the school without valid excuse shall not be permitted to advance with the class until the neglected duty is performed in a satisfactory manner. A pupil suspended from school in virtue of any of the foregoing rules can be restored only on such conditions as the Reverend superintendent shall determine.

Persons aggrieved by the application or administration of any of the foregoing rules and regulations may seek redress by application to the Reverend superintendent. The rules of the school, the order of exercises, and program of studies for each grade must be hung up in each building. Two examinations must be conducted yearly by the pastor.

N.B.—The parochial school must be well graded and up to the standard. The teaching of vocal music and Gregorian Chant must be specially cultivated.

§ 4. PROFESSION OF FAITH

401. The profession of faith must be made by the following according to the formula approved by the Holy See:

(1) By all those who attend a diocesan synod with the right to cast an advisory vote.

(2) Diocesan consultors must make their profession of faith before the local Ordinary or his delegate and at the same time before the other diocesan consultors.

(3) The following must make the profession before the local Ordinary or his delegate: the Vicar General, pastors and those provided with a benefice to which the care of souls is attached, those about to be ordained subdeacons, the censors of books, all priests who are to act as confessors or preachers, before they are given their appointment or faculties. The profession of faith has to be repeated whenever one assumes a new office, benefice or dignity after giving up the former, even if the new office is of the same species. (Can. 1406.)

§ 5. ECCLESIASTICAL INSTITUTES

402. Local Ordinaries may erect hospitals, orphanages and

similar institutions destined for religious or charitable works; they may also endow such institutions with the character of ecclesiastical corporations. (Can. 1489, 1.)

Orphans

403. Orphans will not be received in the diocesan orphans' home without a certificate from the pastor of the parish, testifying to their needy circumstances and the impossibility of being otherwise cared for. The pastor will continue to do his best to have the home remunerated if possible by the relatives or guardians in whole or in part. The pastor will be held responsible for all payments that can be thus procured. The pastor should interest himself in the orphans sent from his district to the home, watch over the treatment they receive in families in which they may be placed, and look after those working in his district. He should, especially, exercise great vigilance, lest Catholic orphans be sent to Protestant homes or state institutions.

Processions

Sacred public processions must not take place *extra ambitum* of the Church without the express permission of the Ordinary. (Canons 1291, 1993.)

CHAPTER X

Temporal Possessions of the Church

§ 1. REGULATIONS OF THE DIOCESE OF CROOKSTON FOR THE GOOD GOVERNMENT OF THE TEMPORALITIES OF PARISHES

404. (1) The members of the corporation, namely the Bishop, Vicar General, Pastor and the two laymen selected and chosen by the Bishop and their respective successors, shall constitute a Board of Directors and as such shall have the power to transact all business of the corporation.

(2) The officers of the corporation shall be a president, vice-president, treasurer and secretary. The Bishop or person appointed in his place, shall be "ex-officio" president, and the secretary and treasurer shall be chosen from the members of the corporation. The term of office of the secretary and treasurer and the duties of each, except as far as the same are fixed by the articles of incorporation, may be prescribed by the by-laws. The Board of Directors may remove at any time any secretary or treasurer if they shall deem that the best interests of the corporation require such removal.

(3) The duty of the trustees is to assist the pastor in providing for the support of the parish in all its obligations, to examine, decide and execute with the pastor whatever relates to building, improving, or repairing of church, school, presbytery and parochial institutions, and to administer the property of the congregation in due manner.

(4) The directors of the corporation may, by a majority vote, contract debts not exceeding in amount $300 (according to the will of the Ordinary only $100), but debts in excess of that sum may be contracted by the vote and consent of all the directors. No church goods shall be alienated nor changes in church building be made above the cost of $100 without the consent of all the directors. No real estate belonging to the corporation shall be sold, mortgaged, incumbered or disposed of in any way without the consent of all the directors.

(5) The said directors may, by a unanimous vote, adopt such by-laws, not contrary to the laws of this State, the Statutes of the Diocese of Crookston and the discipline of the Roman Catholic Church, and these articles, as may be deemed necessary for the proper government of this corporation and the management of the property and business thereof; and may, by a like vote, alter or amend the same, and when so adopted, such by-laws and all amendments thereof, shall, before they can take effect, be signed by each of said directors and be recorded by the secretary in a book to be provided and kept for that purpose.

(6) A majority of the directors shall constitute a quorum for the transaction of business, and the action of such quorum shall be considered as the action of the board, except in those cases mentioned in the articles of incorporation requiring a unanimous vote of the directors. Whenever it shall not be possible for the Bishop or Vicar General to be present they shall be competent to vote by proxy or letter.

(7) The Board of Directors may, if they deem it necessary, elect annually two or more responsible men, who in the judgment of the Bishop will be considered competent to assist the directors by their advice and otherwise in the transaction of business pertaining to the board. The men thus chosen shall be called the board of consultation. They shall be consulted on all important matters pertaining to the business of the church, but they shall have no legal vote in the transactions of the corporation. An assistant secretary may be selected from the consultors.

(8) There shall be at least four regular meetings of the Board of Directors each year on the days appointed by the Board. Special meetings may be called at any time by the president and in his absence by the vice-president. No purchases, improvements or undertakings of any kind which would entail upon the church new and extraordinary expenditures, shall be allowed or held as legal, unless they have been authorized by the board at a special or regular meeting. Should the trustees persist in carrying out measures disapproved by the pastor or resist a proposition made by him, the case must be presented to the Bishop for a final decision.

(9) The treasurer shall receive all funds belonging to the corporation. He shall keep correct and detailed accounts of receipts and disbursements, which accounts shall at all times be open to the inspection of all or any of the directors or consultors. The pastor

shall also keep privately a strict account of the receipts and disbursements.

The books of the receipts and expenses must be faithfully and safely guarded. (Can. 1523.) All moneys shall be paid by an order on the treasurer signed by the president or vice-president, and countersigned by the secretary and made payable to the person to whom the said order is issued. The treasurer shall make a report of receipts and disbursements at each regular meeting of the board. All moneys shall be deposited in the bank in the name of the parish corporation. (*Conc. Balt. III,* n. 280.) All checks must be signed by the pastor, secretary and treasurer.

(10) The accounts of the treasurer shall be examined and approved by the board of directors, at least once a year, and printed reports distributed to the congregation on the second Sunday of January of each year. A copy of the accounts signed by the pastor and lay directors shall be sent to the Bishop each year. (Can. 1525.) It shall also be recorded in the minutes of the secretary. Should the pastor be moved during the year, the accounts must be closed to the date of removal, signed by the pastor and the trustees.

(11) The secretary shall notify the members of the time of meetings, regular or special, and keep the minutes of said meetings. His books shall also contain exact statements of all property, real or other, belonging to the church, of taxes and insurance premiums paid or due, of debts contracted by the church, of moneys due to the church, and of all other matters or transactions in which the temporal interests of the church may be concerned.

(12) The general duty of the corporation is to take charge and manage all temporal affairs, to promote the spiritual, educational and all other interests of the Roman Catholic Church in the parish, including all charitable, benevolent and eleemosynary work of the Church; to take care of, hold and manage all property, personal and real, that may at any time or in any manner come to, or rest in, the corporation for any purpose whatsoever.

(13) All properties of the parish, real and personal, and all revenues belonging to the parish, intended for the use and benefit of the parish, shall be subject to, and shall be controlled by, the corporate action of the board of directors, duly organized under the articles of incorporation of the church corporation and duly acting under the by-laws adopted by the board of directors.

(14) Specifically stated, the revenues belonging to the parish

and controlled by the board of directors, shall consist of pew rents, offerings during Masses or other public religious services on Sundays and holydays (except when such offerings are made by a ruling of the Ordinary for diocesan or other general purposes), special subscriptions for parochial purposes, donations and legacies in favor of the parish, earnings from properties of the parish, proceeds of festivals organized for the benefit of the parish, fees from tuitions from pupils of parochial schools and all other moneys of like kinds, derived in any manner from assets of the parish, or for the benefit of works organized and directed in its name by its appointed representatives.

(15) Cemeteries shall be deemed to be and shall be diocesan and not parochial properties. The assets and the revenues thereof shall neither be held nor used for the benefit of the parish. Whenever from such assets and revenues there remains a surplus over and above the sum needed and used for the maintenance and ornamentation of cemetery grounds, such surplus shall be applied in accordance with the decrees of the Third Plenary Council of Baltimore, to such charitable and religious purposes as the Ordinary of the Diocese may direct.

(16) Money received as stipends for Masses shall belong to the pastor or assistant priest as received by either one in their personal right as prescribed by the Canon Law of the Church. Moneys received as fees or perquisites on the occasion of the administration of the Sacraments of Baptism and Matrimony shall be held by the pastor, under his exclusive control, to aid in defraying his household and other personal expenses. Whenever ceremonies or services entail upon the parish extraordinary expenses certain moneys to defray such expenses shall belong to the parish and shall be under the control of the board of directors.

(17) The offerings during Masses and other public religious services on Sundays and holydays, when made or received for diocesan and general purposes, by a ruling of the Ordinary of the Diocese, shall be assigned in full to such diocesan or general purposes, no part of such offerings being retained by the parish under whatsoever pretext.

(18) The pastor of the parish shall have the right independently of the lay members of the board to select and appoint all church employes, organist, sexton, lay teachers in parochial schools, etc., and the acts of the pastor in those matters shall be accepted and

ratified for all legal purposes by the members of the board unless an appeal in disapproval of such act has been received and sustained by the Ordinary of the Diocese.

(19) From the revenues of the parish, as heretofore described, the board shall defray all expenses of the parish—support of the clergy, maintenance of the church and parochial schools, charges or assessments placed upon the parish by the Ordinary of the Diocese, as its proportionate share in the maintenance of the Diocese and of its institutions and other expenses of all kinds as become necessary in the proper transaction of the affairs and interests of the parish and of the board of directors. But in all such matters, and at all times, as far as may be possible, priority over all other claims upon the revenues of the parish shall be given to that of the clergy of the parish for their proper maintenance and support.

(20) The allowance made to the pastor of the parish for his personal support and expenses shall not exceed the sum of twelve hundred dollars ($1,200.00) per annum. In no case shall the pastor have a claim in civil law upon the corporation or upon its properties or upon the Ordinary of the Diocese for the allowance, in whole or in part, which he is permitted by the regulations of the diocese to accept. Nor shall a claim be made in the name of ecclesiastical equity for such allowance in whole or in part extending backward over one year, the presumption being that the pastor renounces all claim whatsoever to whatsoever sums he may be otherwise entitled to receive, when he permits the space of one year to elapse without having taken to himself such sums—unless, however, as it may happen in particular cases, he has been authorized in writing by the Ordinary to leave in the treasury of the parish beyond the space of one year, without prejudice to his rights in ecclesiastical equity, such allowance in whole or in part, as he is otherwise allowed to receive. Clerics who possess a benefice or office which requires residence, forfeit their salary for the time they illegally absent themselves from it. (Can. 2381, 1.)

(21) Extraordinary and necessary expenses incurred by the pastor in the service of the parish, such as expenses of travel for the benefit of the parish, or expenses incurred in bringing priests to do special mission work in the parish, or expenses in other like matters, shall be paid by the parish.

(22) As the allowance set apart for the personal support and expenses of the pastor entails no obligation in civil law upon the

church corporation, the members of the board shall not give notes in the name of the corporation in payment or in acknowledgment of arrearages of such allowances, such notes, whenever signed and given, being hereby declared void of all value, not only not binding upon the corporation, but to have been given and received in violation of its rules and laws.

(23) Besides having built for the use of the pastor a suitable presbytery the parish shall provide proper furniture and defray the cost of fuel, water and light needed and used in the presbytery. The parish shall also purchase and keep at its expense a conveyance if such is needed by the pastor for the convenient work of the ministry.

(24) When a pastor is charged with the care of two or more missions the allowance for his support shall be divided between the several missions, in proportion to the service allotted to each mission. Extraordinary expenses for travel or for board, if any such should be incurred in the service of any one of such missions, shall be paid by that mission in addition to its proportion of the allowance set apart for the annual support of the pastor. But whatever the number of missions placed under the charge of a pastor, the total of his annual allowance shall not be increased over and above the sum set apart annually for the maintenance of the pastor unless authorization to that effect has been given in writing by the Ordinary on account of special circumstances and situations.

(25) To each assistant priest assigned to the work of the parish, the board shall make an allowance of a sum not to exceed five hundred dollars, and shall, furthermore, place at the disposal of the pastor a sum not to exceed four hundred dollars ($400.00) for the household expenses of each assistant priest, unless other regulations regarding such household expenses have been made by the Ordinary of the Diocese for special reasons in special parishes of the Diocese. The regulations stated above as applying in civil law or in ecclesiastical equity to the allowance set apart for the pastor apply also to the allowance or allowances herein marked in favor of the assistant priest.

(26) The assistant priest shall have no part in the perquisites or offerings made on occasions of the administration of the Sacraments of Baptism and Matrimony as above indicated. The assistant priest shall remit to the pastor all such perquisites as may on such occasions come into his hands.

(27) Payments of allowances set apart for the personal expenses of pastors, or of assistant priests, shall be made monthly as far as possible.

(28) No special collection shall be made or allowed in any parish of the Diocese for the purpose of adding to the sums and allowances above specified, as duly set apart for the proper maintenance and support of the pastor, or of assistant priests, except the Christmas collection for the pastor.

(29) No member, nor members of the Board of Directors, nor any person whatsoever, shall have any power or authority, individually, to sign a note or other evidence of debt, or to contract any liability on the part of the corporation. No member of the Board of Directors shall be presumed to have, without a special authorization from the Board, the power or permission to act as agent of the Board; and no contract made by him, or liability assumed, shall be, in the absence of such special authorization, other than his own personal contract or liability, and no mere custom or practice of any member or members of the Board, separately or collectively, shall be construed so as to establish a legal agency.

(30) Neither the church, nor church property, nor any building of the said property, shall be held responsible or become liable for any debt contracted, or for any sum of money borrowed by the priest, or by the committee, or by both the priest and the committee, except the written permission of the Bishop has been given for such debt or loan, and solely for that sum and amount specified in and by the said permission of the Bishop. And such debt, if made, or such loan negotiated, shall be at once entered in the regular accounts of the church, and registered on a separate page, with the time when due, and what interest, if any, it calls for; and in such a case each congregation is held responsible for its own debts thus contracted. (Can. 1527, 1530.)

Church Property to be Held Under a Corporation

405. Pursuant to a decree from Rome all church property must be held under a corporation. (S.C.C., 1911.) Wherever, therefore, a station or mission is formed, the pastor in charge will immediately incorporate the same. He will secure the necessary incorporation papers from the Reverend Chancellor, to whom he will kindly forward the desired name of the church, together with the names of the trustees, place and county.

No priest or church committee shall have any real estate intended or bought for the use and benefit of the church or congregation deeded in his or their name. Every pastor shall keep a written account of all the property, house and church furniture, belonging to the congregation and present a copy of it to the Bishop at the time of his visitation. This inventory must be signed by the trustees and include all the articles acquired after the signature up to the time of its presentation to the Bishop. (Can. 1522.)

No priest shall, under any plea, be permitted to claim furniture which was purchased by the congregation for the parochial residence as his personal property. It is unwise for the priest to own personally any furniture or articles either in the house or church.

No priest in the Diocese is permitted to receive any sum of money on deposit.

Trustees

406. Trustees should be competent men, possessing integrity of character, be frequenters of the Sacraments, supporters of the Church, members of no secret organizations, and not under twenty-one years of age. The office of the trustees must be considered an honorable one and free from remuneration. They should favor the parochial school, if in existence, or the erection of one. The Bishop will hold the pastor responsible and will confer with him alone, as the trustees are to be considered his assistants in the administration of the temporal affairs of the parish or mission.

Caution must be used in selecting trustees, lest they become a burden by ruling things according to their own ideas. (*Conc. Balt. III*, 287.)

The Auditing Committee will carefully examine the annual report of each parish, mission and station at a meeting of said Committee summoned by the Bishop. The remarks of the Committee concerning each report will be forwarded to the pastor, who will conscientiously respond to any question the committee may deem proper to ask after due deliberation. Printed reports of the revenues and expenditures of the parish, missions and stations must be distributed to the faithful on the second Sunday of January of each year. (Can. 1521.)

§ 2. ON THE MATERIAL SUPPORT OF THE CHURCH

407. (1) The Holy See has declared that in this country every

Catholic is in conscience and duty bound to contribute according to his means to the material support of the Church. This is a grave duty of religion (*ex virtute religionis*) which everyone owes to God, the Author of life and Giver of all things, to the Church, the divine means of salvation, to his brethren in the faith, all members of the same body of Christ, and to himself, the spiritual interest of his soul. Whoever neglects this duty commits a sin, greater or lesser, according to the gravity and measure of said duty.

(2) The Church, though of divine origin and resting secure on the divine promises, is yet a human society, depending in her external work and mission on temporal and material means. Without this she cannot send out her apostles and missionaries, support her ministers, build churches and schools, take care of the sick, the poor and orphans, beautify the house of God and sacred worship and so on. What is true of the whole Church, applies in a certain measure to every single parish, which is merely one of the thousand integral parts of that divine organization.

(3) When it is sometimes said that the Church in America is supported by voluntary contributions, it means that there is no general law to arrange this matter, which every parish is actually free to regulate as it thinks best; that, moreover, there is no civil power with us to enforce such support. But it does not and cannot mean that every one is free to give or not, as he may choose, and that the Church can or will not enforce the duty of giving her all the needed support.

(4) As long as there is no positive law of the Church, general or particular, to regulate this matter in detail, the gravity and measure of this duty in regard to every member of the parish can be determined only by general principles. Two points must be kept in view: first, the need of the parish or the support required to keep up its work and provide for the spiritual welfare of its members; secondly, the material circumstances or means of the individual members, but moreover, in case of refusal, the influence of bad example upon others, the injustice of throwing the common burden on the rest, the evil will (malitia) in pertinaciously refusing to comply with a religious duty.

(5) By the very nature of the Church, which is an external organized body with well defined laws and rules to preserve order and peace, and of which organization every parish is a part, it cannot be left to the choice or private judgment of each member to decide in what manner and to what amount he will contribute of his

temporal means for the support of the parish. But just as taxes and revenues for the support of the State are regulated for all by law, or the will of the ruling majority, so in the Church the ways and means of obtaining the necessary revenues to carry on God's work are fixed by authority or by the will of the congregation, with the implied consent of the Bishop.

(6) As each is bound to contribute according to his means, the burden of supporting the parish must be distributed upon the members according to justice and equity. Such a division, to be fair, though it must not be made in mathematical proportion, cannot tax all alike; a difference must be made between the rich and the less wealthy. Where all the needed revenues come from pew-rent alone, different prices for pews ought to be fixed; where pew-rent and pastoral dues are paid, the just difference can be obtained in either or in both. A fair and just distribution ought also to be made in assessments, whether regular or special. The rule given by Tobias to his son (Tob. 4, 9), in regard to alms applies with more force in this matter of obligatory contributions: "If thou have much give abundantly; if thou have little take care even so to bestow willingly a little." But the poor, the favorite children of the Lord, who have only wherewith to keep alive, must receive gratis and freely all the rights and privileges of God's Holy Church, whose members they are as truly and fully as the rich and the mighty. Once a just division of the burden is made, no one can rightly object to pay the portion demanded of him. Such refusal will in most cases be "omissio rei debitae in materia gravi," and render such person unworthy of the Sacraments and the last rites of the Church.

(7) While this duty of supporting the Church is common to all, married or single, man or woman, it is evident that in a family it devolves first and principally upon the father or husband. If he neglects it, he may be deprived of the rites of the Church, but his wife (unless she be as guilty as the husband) and children must be admitted. It is positively a crime to refuse children Baptism, Holy Communion, Confirmation or Christian instruction because their father does not support the Church, though he could do so. No priest or Bishop can ever allow trustees or committeemen to make such a rule for a parish. The wife and children of such a man may sometimes be denied some external temporal privilege, but never the spiritual blessings of the Church.

(8) When members of the parish have for a long time neglected

to pay their dues it sometimes becomes nearly impossible, or at least very hard for them to make up arrearages. Nor will sound theology hold them bound to do so. The pastors and trustees should arrange or settle the matter with such persons, making some allowance which will render it easier for the culprits. Should there be a large number of such careless or obstinate members in a parish and the amount not inconsiderable, it may be well to have the whole congregation elect a special committee, whose duty it shall be, together with the pastor and trustees, to settle all such arrear claims of the parish.

(9) Finally, let priests remember that while the "jura stolae" are considered by the Church part of the support given to her ministers by the faithful, yet her laws forbid, under severe penalties, to demand or exact any money or payment for the administration of the Sacraments. Though nothing be offered or promised, the Sacrament must be given.

408. Only pew-holders (and non-pew-holders who pay at least a determined sum annually to the Church fund, which must appear in the parish register) are considered members of the parish and are entitled to its privileges. The poor are always excepted according to the spirit of the Church.) Persons desiring pews or sittings will apply at the priest's house at stated times. Non-pew-holders must not occupy pews during High Mass and thereby deprive the pew-holders of their just right, unless they have been seated therein by the ushers. Non-Catholics will be shown a seat immediately upon entering the church.

Pew-rent must be paid quarterly in advance, otherwise the pew will be considered vacant and will be rented to the first applicant. Parties renting pews within a quarter must pay for the entire quarter. First quarter begins January 1st; second, April 1st; third, July 1st; fourth, October 1st.

The rate of pew-rent must be such as will defray all the ordinary expenses of the parish.

A monthly collection must be taken up in each parish and mission to assist in meeting the expenses of the parish or mission. Collectors will be appointed on the previous Sunday to take up the collection and to write down the names of the contributors and the amount each one contributes. On the subsequent Sunday the names of the contributors and of the amount contributed will be duly published, either from the pulpit or on printed lists to be distributed.

Fairs and Entertainments

409. The Bishop's permission in writing is required for the holding of fairs, bazaars, picnics, excursions, and the like, but these gatherings must not be held on Sunday or holydays of obligation or on their vigils, or during the season of Advent or Lent. Dancing and the sale of intoxicating liquors is strictly forbidden on these occasions, and under no pretext is a church or religious institution to accept money that has been made in connection with a dance at any time. Entertainments that may easily become a source of sin, as, for instance, masquerade balls, are never allowed. Regarding balls, etc., the Sacred Consistorial Congregation decreed "that all priests, secular and regular, and other clerics are absolutely forbidden to promote or foster the said balls even though in aid and support of pious works, or for any other pious ends."

Moreover, all clerics are forbidden to be present at these balls if they happen to be promoted by laymen. (S. C. C. March 31, 1916.)

It is not allowed, even for pious purposes, to have sacred concerts or organ recitals in any church where the Holy Sacrifice has been offered up. (Can. 1178.)

Parish Rules

410. We strongly advise the Reverend pastors to have a set of rules and regulations for the parish printed, distributed and hung up in the vestibule of the church. Properly explained and wisely applied, such rules will help a great deal towards establishing and preserving order and regularity in a congregation. The following may serve as a guide or general indication. Before being printed they must be approved by the Bishop.

(1) Mass on Sundays and holydays; also on week-days. Vespers. Benediction. Other public devotions.

(2) Catechism and Sunday-school (Christian Doctrine) for children (a) still in school; (b) after first Communion and Confirmation. Rules about attendance.

(3) Time for Baptism is regularly Sunday afternoon. If on a week-day the pastor must be previously notified. Sponsors.

(4) Regular time for confessions. Different classes on different Sundays.

(5) Sick calls must not be kept for the last moment, nor be made at night, unless in case of necessity.

(6) Marriages. Priest to be notified in time. Both parties to present themselves to the priest. Instruction. Confession. Nuptial Mass.

(7) Regular meeting of sodalities and societies.

(8) General rules for people in church. The gallery or choir ought to be reserved for the singers. Grown persons should take seats downstairs, as long as there is seating capacity.

(9) Funerals, notice, permits, time. Special rules.

(10) Only those are considered full members of the parish and entitled to the services of the priest, who comply with all their duties towards the Church.

(11) All grown-up members, whether married or single, must rent a seat or pew in the church or pay the pastoral (membership fee) and whatever assessment is lawfully made. The poor will get a sitting gratis upon applying in person to the pastor.

(12) State here the general rules about pew rent or pastoral dues, time, extension of them, forfeiting a pew in case of neglect, etc. Subletting or subrenting must be absolutely forbidden. Pews are rented only for Mass and Vespers on Sundays and holydays of obligation. For certain public occasions, for instance, first Holy Communion, Confirmation, special celebration of societies, all rented pews are at the disposal of the pastor.

Rules Regarding Offerings for Special Church Services

411. It is simony to charge for the administration of the Sacraments. Pursuant to a laudable custom Catholics usually make a voluntary offering on the occasion of Baptism. The offering must, however, be left to the free will of the giver and under no circumstances can it be exacted.

For special church services for individuals the following amounts may be received:

Low Mass	$ 1.00
High Mass	5.00
Solemn High Mass	25.00

FUNERALS

Low Mass with Libera	$ 5.00
High Mass with Libera	10.00
Simple blessing of corpse	3.00
Children's funeral	3.00

Marriages

Low Mass	$10.00
High Mass	15.00
Solemn High Mass	25.00
Baptism and Marriage Certificates	1.00

For a solemn High Mass, $5.00 shall be given to both the Deacon and Sub-deacon. For the funeral or marriage services in the missions the priest's traveling expenses are also to be paid by the benefited party.

Mass Foundations

412. (1) We strictly forbid the acceptance of any foundation for Masses without the previous permission of the Ordinary in writing. (Can. 1546.)

(2) All money and movable property assigned as an endowment must be deposited in a safe place, to be designated by the local Ordinary. (Can. 1547.)

(3) One record of foundations must be kept in the diocesan archives, the other in the archives of the institution which is obliged to fulfill the obligation. (Can. 1548.)

(4) In every church there must be kept a list of the obligations arising from pious foundations; this list must be preserved in a safe place in the rectory.

Besides the book for manual stipends, mentioned in Canon 843, 1, there must be another, kept by the rector, in which each and every obligation, whether perpetual or temporary, is duly entered, as also the record of fulfillment (when a Mass was said) and the amount of the alms, so that an accurate account may be rendered to the local Ordinary. (Can. 1549.)

(5) As to the foundations made and accepted by churches belonging to exempt religious, even if they be parish churches, all rights and duties of the local Ordinary mentioned in Canons 1545-1549 devolve on the major superior exclusively. (Can. 1550.)

(6) Because of the peculiar circumstances of this region, priests should dissuade the faithful from making foundations "in perpetuum": if it is nevertheless accepted it is always to be made with this condition that the obligation ceases if for any reason whatsoever the congregation ceases to exist.

(7) That all may know how much is necessary for a Mass foundation we state the following figures, for less than which no foundation may be accepted:

Pro Missa perpetua solemni						$1,000.00
" " "					cantata	500.00
Pro Missa anniversaria ad 25 annos					cantata	300.00
" " "	"	"			lecta	200.00
" " "	10	"			cantata	100.00
" " "	"	"			lecta	75.00

§ 3. Church Building and Property

413. No erection or important alteration of a building on a parochial property will be undertaken without previously submitting to the diocesan Building Committee, the plans, specifications, estimates of cost, and the reliable contributions of the people. After the Building Committee has examined the plans and specifications, the written approbation of the Bishop must be obtained. The priest should not be deceived by promises and subscriptions made through excitement and beyond the means of the people.

Taxes on presbytery and church property, which the church does not occupy, are to be paid according to law. The deed of the property must contain no trust, or condition, nor express the intended purpose thereof. It should be executed by a capable lawyer and recorded in the County Court House. Prior to the execution, the deed with the abstract of title, the tax history, the certificate of the payment of taxes, must be forwarded to the Bishop for examination and approval. No real estate, donated to any church in the diocese, will be accepted under any condition whatsoever in the instrument. The pastor must see to the proper insurance of the property and the payment of the policies.

Foundation of New Parishes and Missions

414. The first step to be taken is to secure sufficient property for all future purposes. Then the priest should get the best architect in his reach, communicate to him his ideas, have him draw plans and, after episcopal approbation, get estimates. No church shall be erected without the explicit permission of the Bishop. (Can. 1162.) It will cause less trouble and will be cheaper in the end to let out the whole job rather than parts of it. Do not award the contract to the lowest bidder but to the best contractor with the lowest figures. Beware of contractors desiring to limit specifications approved, to save money and to make money by extras. Never pay a contractor before the work is done, or before workmen

and materials are paid for your job, and never without a written order from the architect. Let the contractor furnish all materials. Accurately keep the accounts, deposit all money in a secure bank and thus past examples of sacrilegious thefts will not be repeated. Insure the building as it proceeds, and have the contractor obtain a builder's risk. The first building should be so erected as to be easily converted into a school. A building, about seventy-five feet long, twenty-five feet wide, and twelve feet high, with a small belfry and good light, would be suitable for a parish. Wherever possible, the first building should be two stories, the lower one serving for school, the upper for church. A church structure should be cruciform, for the fundamental idea of Catholic architecture is the sacrifice of Calvary. It should face the east, whence came the Light, and be divided into sanctuary and nave, expressing the distinction between "Corpus Christi verum" and "Corpus Christi mysticum." A high basement is of practical value for children's Mass, Sunday-school, and meetings of various church societies. This must ordinarily precede the appointment of a resident pastor, as all coming at once would be too heavy a burden on the people. The next step is to build a priest's house. When the congregation has outgrown the first buildings, a suitable church for future wants should be erected, the first building to be used entirely for school, or partially for a parish hall. In small missions a suitable church should be built at first, without sanctuary or sacristy, and sufficiently wide so that these may be added on and the church extended, if necessary.

For the erection and opening of schools, hospitals, and other similar institutions, separate from the religious house, exempt or non-exempt, the written permission of the Ordinary is necessary and suffices. (Can. 497, 3.) They must render an account to the Ordinary. (Can. 1491.)

APPENDICES

I

Formula for a Last Will

In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

I, the undersigned..... of..... in the County of ....., in the State of ..... declare, and publish the following as and for MY LAST WILL, hereby revoking all other LAST WILLS that I may have previously made:

(1) I give, devise and bequeath all of the estate, property and effects whatsoever and wheresoever situated, both real and personal, which I may own or to which I may be entitled, or which I may have power to dispose of at my decease unto ....., of the County of ....., State of ....., absolutely.

(2) I nominate and appoint..... of ....., County of ..... State of ..... sole Executor of this my LAST WILL AND TESTAMENT.

In witness whereof, I have hereunto set my hand this ..... day of ....., 19....

(Signed).....

(Witnesses)	(Residence)
.....	.....
.....	.....
.....	.....
.....	.....

II

Modus Installationis Parochorum a Decanis

1. Die et hora determinata neo-parochus a Decano, uterque superpelliceo indutus praecedente cruce et sacerdotibus invitatis, sub pulsu solemni campanarum ad ecclesiam ducitur.

2. Quum ad portam ecclesiae pervenerint, Decanus neo-parocho porrigit clavem portae maioris dicens: "Accipe clavem huius ecclesiae, aperi portam eius et ingredere cum potestate regendi populum Dei, celebrandi cultum divinum, praedicandi Verbum Dei et administrandi sacramenta, ut merearis cum grege in aeterna introire tabernacula."

3. Deinde proceditur ad altare maius; interea, cantatur: "Ego sum pastor bonus, et cognosco oves meas et cognoscunt me meae: sicut novit me Pater et ego cognosco Patrem et animam meam pono pro ovibus meis," aut una vel altera antiphona hebdomadae II post Pascha ut in Vesperale.

4. Ad altare omnes genuflectunt et Decanus intonat "Veni Creator," quo cum versiculis, et oratione per Decanum finita, Decanus et neo-parochus ad altare ascendunt et se convertunt ad populum, cui Decanus instrumentum Episcopalis collationis praelegit. Parochianis gravi sermone injungit, ut praesentem parochum deinceps ut talem agnoscant, eique debitam reverentiam et obsequium praestent, atque monet ne quis eum in officio suo aut in iuribus tum spiritualibus quum temporalibus turbare praesumat.

5. Deinde Neo-Parochus emittit Professionem Fidei Vaticanam, qua finita Decanus admonet Neo-parochum officiorum suorum in administrandis sacramentis, in pascendo oves commissas doctrina et exemplo, in prudenter et religiose gerendis rebus temporalibus.

6. Finito hoc sermone Decanus sumens ab altari Rituale et claves sacristiae, tabernaculi, armarii etc. tradit tangendas neo-parocho genuflexo in summo gradu, dicens: "Auctoritate Reverendissimi in Christo Patris ac Domini N. N. Episcopi Crookstoniensis mihi delegata, immitto te in possessionem huius ecclesiae et omnium iurium tam spiritualium quam temporalium, in nomine Patris et Filii et Spiritus Sancti. Amen."

7. Deinde quaerit: "Promittis Ordinario tuo eiusque successoribus reverentiam, obedientiam et fidelitatem in explendo ministerio sacro et in administrandis bonis huius ecclesiae?" Respondit: Promitto.

"Promittis etiam, frater venerabilis, gregem tuum agnoscere et pascere iuxta exemplar Christi Domini?"

Respondit: Promitto sincere et ex toto corde.

8. Decanus dat ipsi osculum pacis dicens: "Pax Domini sit semper tecum." Tunc neo-parochus intonat "Te Deum" et postea sequitur Missa.

9. Antequam Decanus discedit, instrumentum conficit subscriptum a testibus, in Cancellaria servandum, quo Nos de actu certiores faciat.

Form of Annual Report

Annual Report of the Church of.....

For the Year Ending December 31, 19....

Dr.	RECEIPTS			EXPENDITURES		Cr.
To	Balance from last account.....	..	..	By Salary to Pastor	..	..
"	Pew Rent	..	..	" " " Assistant Pastor ...	..	..
"	Plate Collections	..	..	" " " School Teachers ...	..	..
"	Assessments or Collections for Salary of Clergy	..	..	" " " Sexton	..	..
				" " " Organist	..	..
"	Collection for Seminary	..	..	By Repair on Priest's House and on Church	..	..
"	" " Orphans	..	..	Improvm. on School House ...	..	..
"	" " Holy Father	..	..	By House Furniture	..	..
"	" " Holy Land	..	..	" School "	..	..
"	" " Indians & Negroes.	..	..	" Altar "	..	..
"	" " Propag. of Faith..	..	..	" Wine and Candles	..	..
"	" " Cath. University..	..	..	" Fuel	..	..
"	Proceeds of Festivals	..	..	" Taxes	..	..
"	Contribut. for Support of School.	..	..	" Interest	..	..
"	Special Subscriptions	..	..	" Insurance	..	..
"	Bequests	..	..	" Cathedraticum	..	..
"	Donations	..	..	" Seminary	..	..
"	Societies	..	..	" Orphans	..	..
"	Mortgage	..	..	" Holy Father	..	..
"	Loans	..	..	" Holy Land	..	..
"	Notes	..	..	" Indians and Negroes	..	..
"	Other Sources	..	..	" Cath. University	..	..
	.....	..	..	" Incidental Expenses	..	..
	.....	..	..	" Payment on Old Debts	..	..
	.....	..	..	" " " New Buildings ..	..	..
				.....	..	..
				.....	..	..
				.....	..	..
Total Receipts		..	..	Total Disbursements	..	..
Deficit		..	..	Cash in Treasury	..	..
Balance		..	..	Balance	..	..

MISCELLANEOUS REPORT

What additions to the movable property have been made?.....
.....
.....
.....

What repairs, improvements or purchase of immovable property have been made?....
.....
.....

Specify Insurance on Church Property.

Name of Insurance Company	Premium	Property	Amount	Expires
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
Total Amount of Insurance	.....	.....	.....	.....

Where are the Policies and Receipts preserved?.....
Are the premiums regularly paid?.....
Specify Mortgages on Church Property.

Mortgages	When Given	Property	Original Amount	Per Cent	Amount Paid	When Due
.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....

Total Amount of Mortgage unpaid $.....

Is the Interest regularly paid?.....

BALANCE

LIABILITIES		ASSETS	
Mortgages	..	Market Value of Whole Property.	..
Notes (specified list to be inclosed	..	Cash in Treasury	..
giving name of holders, amount,	..	Safe Claims of Church { Subscriptions	..
date when due.)	..	{ Assessments	..
Arrear Salary due Rev	..	{ Pew Rent	..
" " " Teachers	..	.....	..
Bills due	..	.....	..
Total	..	Total	..

Total Indebtedness 31st December, 19 ,.....$.....
Total Indebtedness 31st December, 19 ,.....$.....
Decrease or Increase of Debt during 19 ,.....$.....

DIOCESAN COLLECTIONS OVERDUE

Cathedraticum, 19 ,.....$.....Holy Land, 19 .....$.....
Orphans, 19 ,.....$.....Indians and Negroes. 19 ,....$.....
Seminary, 19 ,.....$.....Cath. University, 19 .....$.....
Holy Father, 19 ,.....$.....

CENSUS

Total Number of Families in the Parish.....

Number of Families that are Mixed Marriages.....

Number of Families added to the Parish during this year.....

Number of Families moved from the Parish during this year.....

NUMBER OF SOULS ACCORDING TO NATIONALITY SEPARATELY STATED

Nationality	No.	Nationality	No.	Nationality	No.
Born in U. S.	.....	Born in Germany .	.....	Born in France ...	.....
" " Poland ..	.....	" " Ireland ..	.....	" " Bohemia .	.....
" " Austria ..	.....	" " Italy	.....	" " Canada ..	.....
" " Scotland .	.....	" " Syria ...	.....	" " England .	.....
Indians	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....

Total Number of Souls comprising all Nationalities.....

How many Confraternities and Catholic Societies are in the Parish?.....

Their Names	No. of Members	When Organized
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
Total Number of Male Members	.....	
Total Number of Female "	.....	
Total Number of all "	.....	

STATISTICS

Have you made your annual house to house visit.....	.....
Baptisms:—Adults or Converts	.....
" Infants	.....
Marriages:—Mixed	.....
" Total	.....
Burials:—Adults	.....
" Infants	.....
No. of First Communicants	.....
" Confirmations	.....
" Children frequenting the Sacrament of Penance only.....	.....
" Times they approach this Sacrament yearly	.....
" Males frequenting Holy Eucharist	.....
" Females frequenting Holy Eucharist	.....
" Communions administered during the year	.....
" Children and Teachers in Parochial School.....	.....
" Children attending Catechetical Instruction.....	.....
" Hours a week that Catechism is taught	.....
Is there a regular Sunday School	.....
Is the decree of Our Holy Father, Pius X, concerning the Communion of Children duly observed	.....
Is there a Baptismal Font in the Church?.....	.....
Are there Chasubles and Copes of all liturgical colors.....	.....
Are all the Necessaries there for the worthy celebration of the Holy Sacrifice and the administration of the Sacraments?	.....

Number of Catholic Children and Catholic Teachers in Public Schools.....
Are the Registers of Baptisms, Marriages, Confirmations and Deaths regularly kept up-to-date? .....
Are printed lists of the Annual Financial Statement distributed among the Parishioners? .....
Is the "Liber Status Animarum" conscientiously kept? .....
How many Parishioners fail to comply with their Easter duty? .....
Is there a fair attendance at daily Mass? .....
Date of Forty Hours .....
Is there an Inventory, signed by the Secretary and Treasurer, of the movable property belonging to the Parish .....
Is the Parish Incorporated? .....
Are the meetings of the Trustees regularly held? .....
Is the Corporation Minute Book regularly kept? .....
Trustees:—Treasurer ..... } Date of Election.....
Secretary ..... }

CEMETERY

RECEIPTS		EXPENDITURES	
.....		.....	
.....		.....	
Total		Total	

.....Superintendent

We have conscientiously examined the above Report with its Vouchers and find it correct.

..... Pastor.
..... Treasurer.
..... Secretary.

Remarks concerning the Parish .....
.....
.....
.....
.....

FACULTIES

TIMOTHEUS CORBETT,

Dei et Apostolicae Sedis Gratia Episcopus Crookstoniensis.

Dilecto Nobis in Christo filio,

Rev. Domino .....

SALUTEM IN DOMINO!

Ut exercitium muneris pastoralis sacerdotibus ditioni Nostrae subiectis facilius reddatur, et simul bono animarum eis commissarum tutius provideatur, tibi, Reverende Domine, virtute, doctrina et prudentia tua fidentes, hanc pagellam committimus.

In ea facultates dioecesanas invenies, quas intra fines huius dioeceseos exercendas, Ordinarii iure et auctoritate Episcopali, tibi concedimus, et alias, tantum praecipuas, quas, etsi a iure tibi sint, opportunum meminisse censuimus. Hae facultates valent usque ad.....

1. Baptizandi adultos formula infantium. (Indult. 6. Feb. 1859 pro Prov. S. Ludovici.)

2. Conferendi baptismum privatum, seu per breviorem formulam, haereticis adultis qui sub conditione baptizantur. (Can. 759, §2.)

3. Audiendi fidelium utriusque sexus confessiones. Confessiones audiantur cum superpelliceo et stola. Caveat deinde confessarius, ne, extra casum necessitatis, mulierum confessiones audiat nisi interposita crate, et in loco patenti Ecclesiae. (Can. 909, 1, 910, 1).

N. B. Praecipimus autem omnibus Nostrae ditionis Confessariis: Ut neque per seipsos neque per alios sub quocunque praetextu recipiant oblata ex fidelibus, occasione et intuitu confessionis sacramentalis (ante, in decursu, vel post confessionem) neve permittant quominus, exacta prius debitorum erga ecclesiam solutione, fidelibus tradantur schedulae quae eos admittant ad confessionem peragendam vel ad alia sacramenta recipienda. (Can. 2371.)

4. Absolvendi, in casibus vere occultis, a censuris latae sententiae, iure communi statutis, exceptis censuris specialissimo et speciali modo Sedi Apostolicae reservatis.

5. Confessariis omnibus a iure est facultas absolvendi in foro sacramentali a censuris non reservatis. (Can. 2253, §1.)

6. Pariter in foro conscientiae, ad normam Can. 2314, §2, facultas est confessariis absolvendi ab haeresi, schismate et apostasia, praevia coram Ordinario loci vel eius delegato et duobus testibus abiuratione peracta, et absolutione in foro externo accepta.

N. B. Tandem meminisse iuvabit, in periculo mortis posse omnes sacerdotes absolvere ab omnibus peccatis vel censuris quantumvis reservatis, servatis tamen de iure servandis.

7. Benedicendi paramenta et alia ad Sacrificium Missae necessaria, ubi non intervenit unctio sacra. (Can. 1304, §§3, 4.)

Sacrosanctum Missae Sacrificium in ecclesiis et in oratoriis publicis aut semi-publicis celebrandi: non tamen in oratoriis privatis, sine speciali Nostra licentia.

8. Celebrandi Missam bis in Dominicis et diebus festis de praecepto, si notabilis fidelium pars Missae adstare non possit. (806, 2.)

Si auten unam ex Missis applices pro populo vel ex alio titulo justitiæ, non potes pro alia, præterquam in die Nativitatis Domini, eleemosynam recipere, excepta aliqua retributione ex titulo extrinseco. (Canones 806 et 824.)

9. Applicandi ob iustam causam Missam pro populo alia quam a iure statuta die. (Can. 466.)

10. Vi facultatis generalis sacerdotes omnes possunt celebrationem Missae incipere una hora ante auroram, vel una hora post meridiem. Necnon distribuere Sacrem Communionem etiam citius vel serius, si rationabilis causa illud suadeat. (Canones 821 et 867.)

Celebrandi Missam inserviente muliere, dummodo vir deficiat, justa de causa, eaque lege ut mulier ex longinquo respondeat nec ullo pacto ad altare, durante Missa, accedat. (Can. 813.)

11. Pariter quilibet sacerdos potest SS. Sacramentum privatim ad infirmos sine lumine deferre, illudque sine eodem in loco decenti pro eisdem infirmis adservare, si prudenter timeatur periculum sacrilegii. (Can. 847; 1269, §3.)

12. Urgente mortis periculo, ad consulendum conscientiae et, si casus ferat, legitimationi prolis, pro casibus in quibus ne loci quidem Ordinarius adiri possit, tum parochus, tum sacerdos qui matrimonio adsistit potest super forma in matrimonii celebratione servanda, et super omnibus et singulis impedimentis iuris ecclesiastici dispensare, sive publicis sive occultis, etiam multiplicibus, ex-

ceptis impedimentis provenientibus ex sacro presbyteratus ordine et ex affinitate in linea recta, consummato matrimonio, remoto scandalo, et pro cultus disparitate vel mixta religione, praestitis consuetis cautionibus. (Can. 1044.)

13. (a) Pariter, pro casibus occultis in quibus ne loci quidem Ordinarius adiri possit, vel nonnisi cum violatione secreti, parochus vel sacerdos potest ab omnibus impedimentis, exceptis illis duobus, de quibus in numero praecedenti, dispensare quoties impedimentum detegatur cum omnia parata sunt ad nuptias nec matrimonium sine probabili gravis mali periculo differre possit.

(b) Eadem facultas valet pro convalidatione matrimonii iam contracti, si habeatur periculum in mora, et eadem sint adiuncta. (Can. 1045, §3.)

N. B. De omnibus dispensationibus, pro foro externo, vi harum facultatum concessis, Parochus vel Sacerdos quamprimum certiorem faciat Curiam Dioecesanam. In aliis vero casibus, volumus ut sacerdotes, sollicitudine et charitate, statim ac de existentia impedimenti certi sunt, id nobis notificent, omnibus circumstantiis expositis temporum, locorum ac personarum.

14. Praedicandi verbum Dei et administrandi omnia Sacramenta, Confirmatione et Ordine exceptis, si autem extra ecclesiam propriam de consensu rectoris ecclesiae.

15. Etsi sacerdotes iure communi possint ecclesiam benedictam reconciliare et aquam ad hoc secundum leges liturgicas benedicere, facultatem eis concedimus ut etiam Ecclesias consecratas reconciliare valeant. (Can. 1150, 1176.)

16. Benedicendi solemniter imagines sacras publicae venerationi exponendas. (Can. 1279, §4.)

17. Erigendi confraternitates pias, praesertim SSmi. Sacramenti et Doctrinae Christianae, praemissis iis quae ad validitatem praemitti debent. (Can. 711, §2.)

18. Benedictionem impertiendi cum SSmo. Sacramento in diebus Dominicis et in solemnioribus festis; etiam sicut in Statutis Dioecesanis.

19. Dispensandi et commutandi vota privata, exceptis voto perfectae ac perpetuae castitatis, et voto ingrediendi in religionem votorum solemnium quae emissa fuerint absolute et post decimum octavum aetatis annum, dummodo dispensatio ne laedat ius aliis quaesitum. (Canones 1313 et 1320.)

20. Dispensandi ab irregularitatibus omnibus ex delicto occulto,

exceptis illis ex homicidio voluntario vel ex abortu, effectu secuto, provenientibus, etsi tantum in hisce delictis cooperatores fuerint, et illis omnibus quae ad forum iudiciale deducta fuerint. (Can. 990.)

21. Parochi, in casibus singularibus et iusta de causa, possunt subiectos sibi singulos fideles et singulas familias a lege communi de observantia festorum, itemque de observantia abstinentiae vel ieunii vel etiam utriusque dispensare. (Can. 1245.)

22. Parocho aliive sacerdoti qui infirmis adsistat, facultas est eis concedendi benedictionem apostolicam cum iudulgentia plenaria in articulo mortis secundum formam a probatis liturgicis libris traditam, quam benedictionem impertiri ne omittat. (Can. 468, §2.)

Retinendi domi, in decenti tamen custodia, olea sacra, si propter necessitatem vel aliam rationabilem causam non expediat ea in Ecclesia asservare. (Canon 735.)

23. Induendi te vestibus saecularibus; habitus tamen longior sit et nigri coloris.

24. Faciendi sacramentalem confessionem intra limites dioecesis Nostrae apud quemlibet sacerdotem in alia dioecesi approbatum, eisdem facultatibus ad hoc illi concessis quibus tu ipse frueris.

Si sacerdos vel religiosus qualibet de causa e Nostra Dioecesi discedat ac in aliam cooptatus maneat, eo ipso facultates Nostras amittit; ac si postea iterum in Nostro territorio, etsi ad tempus, redeat, novis facultatibus indigebit.

PRO UTILITATE CONFESSARIORUM HIC PROPONUNTUR OMNES CENSURAE LATAE SENTENTIAE QUAE IN NOVO CODICE IURIS CANONICI CONTINENTUR.

EXCOMMUNICATIONEM SANCTAE SEDI SPECIALISSIMO MODO RESERVATAM incurrit:

1. Qui species consecratas abjecerit vel ad malum finem abduxerit aut retinuerit. (Can. 2320.)

2. Qui violentas manus in personam Rom. Pontificis injecerit. (Can. 2343.)

3. Absolvens vel fingens absolvere complicem in peccato turpi. (Can. 2367.)

4. Confessarius qui sigillum sacramentale directe violare praesumpserit. (Can. 2369.)

EXCOMMUNICATIONEM SANCTAE SEDI SPECIALI MODO RESERVATAM incurrunt:

1. Qui per seipsum vel per alios confessarium de solicitationis crimine apud Superiores falso denuntiaverit. (Can. 2363, 894.)

2. Omnes a Christiana fide apostatae et omnes et singuli haeretici aut schismatici. (Can. 2314.)

3. Opere publici iuris facto, editores librorum apostatarum, haereticorum et schismaticorum, qui apostasiam, haeresim, schisma propugnant, itemque eosdem libros aliosve per apostolicas litteras nominatim prohibitos, defendentes aut scienter sine debita licentia legentes vel retinentes. (Can. 2318.)

4. Qui ad ordinem sacerdotalem non promotus, Missae celebrationem simulaverit aut sacramentalem confessionem exceperit. (Can. 2322.)

5. Omnes et singuli cujuscunque status, gradus seu conditionis a legibus, decretis, mandatis Romani Pontificis pro tempore exsistentis ad Universale Concilium appellantes. (Can. 2332.)

6. Recurrentes ad laicam potestatem ad impediendas litteras vel acta quaelibet a Sede Apostolica vel ab eiusdem Legatis profecta, eorumve promulgationem vel executionem directe vel indirecte prohibentes, aut eorum causa sive eos ad quos pertinent litterae vel acta, sive alios laedentes vel perterrefacientes. (Can. 2333.)

7. Qui leges, mandata, vel decreta contra libertatem aut iura Ecclesiae edunt; porro, qui impediunt directe vel indirecte exercitium jurisdictionis ecclesiasticae, sive interni sive externi fori, ad hoc recurrentes ad quamlibet laicalem potestatem. (Can. 2334.)

8. Si quis contra praescriptum Can. 120 ausus fuerit ad judicem laicum trahere ob negotia ad ejus munus pertinentia Ordinarium proprium. (Can. 2341.)

9. Qui in personam S. R. E. Cardinalis vel Legati Pontificis violentas manus injecerit. (Can. 2343.) Eandem incurrunt censuram qui violentas manus injecerit in personam Patriarchae, Archiepiscopi, Episcopi, etiam titularis tantum. (Can. 2343.)

10. Usurpantes vel detinentes per se vel per alios bona aut jura ad Ecclesiam Romanam pertinentia. (Can. 2345.)

11. Omnes fabricatores vel falsarii litterarum, decretorum vel

rescriptorum Sedis Apostolicae, vel iisdem litteris, decretis, vel rescriptis scienter utentes. (Can. 2360.)

EXCOMMUNICATIONEM SANCTAE SEDI SIMPLICITER RESERVATAM incurrunt:

1. Quaestum facientes ex indulgentiis. (Can. 2327.)
2. Nomen dantes sectae massonicae aliisve ejusdem generis associationibus. (Can. 2335.)
3. Absolvere praesumentes sine debita facultate ab excommunicatione latae sententiae specialissimo vel speciali modo Sedi Apostolicae reservata. (Can. 2338.)
4. Impendentes quodvis auxilium vel favorem excommunicato vitando in delicto propter quod excommunicatus fuerit; itemque clerici scienter et sponte in divinis cum eodem communicantes et ipsum in divinis officiis recipientes. (Can. 2338.)
5. Si quis contra praescriptum Can. 120 ausus fuerit ad judicem laicum trahere alium Episcopum, Abbatem vel Praelatum Nullius vel aliquem ex majoribus religionum juris pontificii Superioribus. (Can. 2341.)
6. Clausuram monialium violantes; item mulieres violantes regularium virorum clausuram; item moniales e clausura illegitime exeuntes. (Can. 2342.)
7. Si quis bona ecclesiastica cujuslibet generis in proprios usus convertere et usurpare praesumpserit. (Can. 2346.)
8. Duellum perpetrantes, provocantes, acceptantes, favorem praebentes, de industria spectantes, vel quantum in ipsis est non prohibentes. (Can. 2351.)
9. Clerici in sacris vel regulares aut moniales post votum solemne castitatis; itemque omnes cum aliqua ex praedictis personis matrimonium contrahere praesumentes. (Can. 2388.)
10. Delictum perpetrantes simoniae in quibuslibet officiis, beneficiis aut dignitatibus ecclesiasticis. (Can. 2392.)
11. Omnes qui documentum ad Curiam episcopalem pertinens sive per se sive per alium subtraxerint, destruxerint, celaverint vel substantialiter immutaverint. (Can. 2405.)

EXCOMMUNICATIONEM ORDINARIO RESERVATAM incurrunt:

1. Qui matrimanium ineunt coram ministro acatholico. (Can. 2319.)

2. Qui matrimonio uniuntur cum pacto ut proles educetur extra Catholicam Ecclesiam. (Can. 2319.)

3. Qui scienter liberos suos acatholicis ministris baptizandos offerre praesumunt. (Can. 2319.)

4. Parentes vel parentum locum tenentes qui liberos in religione acatholica educandos vel instituendos scienter tradunt. (Can. 2319.)

5. Qui falsas reliquias conficit, scienter vendit, distribuit, vel publicae venerationi exponit. (Can. 2326.)

6. Qui violentas manus in personam clericorum vel utriusque sexus religiosorum injecerit. (Can. 2343.)

7. Procurantes abortum, effectu secuto, matre non excepta. (Can. 2350.)

8. Religiosi non exempti apostatae a religione. Religiosi exempti apostatae excommunicationem proprio Superiori reservatam incurrunt. (Can. 2385.)

9. Religiosi professi votorum simplicium perpetuorum matrimonium contrahere praesumentes et omnes cum eis matrimonium contrahere praesumentes. (Can. 2388.)

NOBIS A CONCILIO BALTIMORENSI RESERVATUR

10. Contrahentes vel attentantes matrimonium coram magistratu civili post divortium civile obtentum. (*Conc. Balt. III,* 124.)

11. Organa pulsantes, vel cantantes in templis aut coetibus haereticorum.

Notandum quod fideles, qui coram magistratu civili vel ministello haeretico matrimonium contraxerint si hujus rei notitia in vulgus sive in paroeciam aliquo modo sparsa sit, attenta disciplina in his regionibus vigente, ad sacramenta admitti nequeunt, nisi prius ejusmodi scandali reparationem publicam facere consentiant. Reparatio autem publica fit cum intra missarum solemnia parochus de partis Catholicae consensu ejus nomen, culpam, nec non publicam veniam petitam declaret.

EXCOMMUNICATIONEM NEMINI RESERVATAM incurrunt:

1. Auctores et editores qui sine debita licentia Sacrarum Scripturarum libros vel earum adnotationes aut commentarios imprimi curant. (Can. 2318.)

2. Qui ausi fuerint mandare seu cogere tradi ecclesiasticae sepulturae infideles, apostatas a fide, vel haereticos, schismaticos, aliosve qui canone 1240 ecclesiastica sepultura privantur. (Can. 2339.)

3. Qui bona ecclesiastica, beneplacito apostolico scienter praetermisso, alienare praesumpserit, si agatur de re cujus pretium sit supra triginta millia libellarum ($6,000) omnesque quovis modo rei sive dando, recipiendo, consensum praebendo. (Can. 2347.)

4. Omnes qui cogant sive virum ad statum clericalem amplectendum, sive virum aut mulierem ad religionem ingrediendam vel ad emittendam religiosam professionem. (Can. 2352.)

5. Fidelis qui scienter omiserit eum a quo solicitatus fuerit intra mensem denuntiare. (Can. 2368.)

INTERDICTA IPSO FACTO incurrenda:

1. Universitates, collegia, capitula aliaeve personae morales, a legibus, decretis, mandatis Romani Pontificis ad Universale Concilium appellantes, interdictum speciali modo Sedi Apostolicae reservatum incurrunt. (Can. 2332.)

2. Scienter celebrantes vel celebrare facientes divina in locis interdictis vel admittentes ad celebranda officia per censuram vetita clericos excommunicatos, interdictos, suspensos post sententiam declaratoriam vel condemnatoriam, interdictum ab ingressu ecclesiae ipso jure contrahunt, donec, arbitrio ejus cujus sententiam contempserunt, congruenter satisfecerint. (Can. 2338.)

3. Qui causam dederunt interdicto, sunt ipso facto personaliter interdicti. (Can. 2338.)

4. Sponte donantes sepulturam ecclesiasticam infidelibus, apostatis, haereticis, schismaticis, aliisve sive excommunicatis sive interdictis contra praescriptum Canonis 1240, interdictum ab ingressu ecclesiae Ordinario reservatum contrahunt. (Can. 2339.)

SUSPENSIONES IPSO FACTO ET SEDI APOSTOLICAE RESERVATAE:

1. Episcopus aliquem consecrans in episcopatum, assistentes, et consecratus, sine apostolico mandato, ipso jure suspensi sunt, donec Sedes Apostolica eos dispensaverit. (Can. 2370.)

2. Omnes qui per simoniam scienter ad Ordines promoverint vel promoti fuerint aut alia sacramenta ministraverint vel receperint,

sunt suspecti de haeresi; clerici praeterea suspensionem incurrunt Sedi Apostolicae reservatam. (Can. 2371.)

3. Qui recipere Ordines praesumunt ab excommunicato vel suspenso vel interdicto post sententiam, aut ab notorio apostata, haeretico, schismatico, suspensi sunt a divinis. (Can. 2372.)

4. In suspensionem per annum ab ordinum collatione ipso facto incurrunt:

(a) qui alienum subditum sine Ordinarii proprii litteris dimissoriis ordinaverint;

(b) qui subditum proprium ordinaverint sine litteris testimonialibus Ordinarii loci in quo moratus est post pubertatem per semestre; per trimestre vero, si ordinatus fuerit miles;

(c) qui aliquem ad Ordines majores sine titulo canonico promoverint;

(d) qui, salvo legitimo privilegio, ordinaverint religiosum ad familiam pertinentem quae sit extra territorium ipsius ordinantis. (Can. 2373.)

5. Religiosus clericus in majoribus ordinibus cujus professio ob admissum ab ipso dolum nulla declarata fuerit, ipso facto suspensus est. (Can. 2387.)

SUSPENSIONEM IPSO FACTO AB OFFICIO, ORDINARIO RESERVATAM, incurrit:

Clericus qui, non obtenta ab Ordinarii loci licentia, sacerdotem, clericum, aut religiosum ad judicem laicum trahere ausus fuerit. (Can. 2341.)

SUSPENSIONES NEMINI RESERVATAE:

1. Sacerdos qui sine necessaria jurisdictione praesumpserit sacramentales confessiones audire, est ipso facto suspensus a divinis; qui vero a peccatis reservatis obsolvere, ipso facto suspensus est ab audiendis confessionibus. (Can. 2366.)

2. Qui sine litteris vel cum falsis dimissoriis litteris, vel ante canonicam aetatem, vel per saltum ad ordines malitiose accesserit, est ipso facto a recepto ordine suspensus. (Can. 2374.)

3. Clericus qui in manus laicorum, beneficium aut dignitatem ecclesiasticam resignare praesumpserit, ipso facto in suspensionem a divinis incurrit. (Can. 2400.)

4. Abbas vel Praelatus nullius qui sine legitima causa benedictionem intra tres menses non receperit, est ipso facto a jurisdictione suspensus. (Can. 2402.)

5. Vicarius Capitularis concedens litteras dimissoriales pro ordinatione contra Can. 958, ipso facto a divinis suspensus est. (Can. 2409.)

6. Superiores religiosi qui, contra praescriptum Can. 965–967, subditos suos ad episcopum alienum ordinandos remittere praesumpserint, ipso facto suspensi sunt per mensem a Missae celebratione. (Can. 2410.)

In quorum fidem has praesentes subscripsimus, Nostrique sigilli impressione muniri jussimus.

.....

EPISCOPUS CROOKSTONIENSIS.

Datum Crookstonii, ex aedibus residentiae Episcopalis, die.....mensis.....A. D. 19.....

De mandato Revmi. ac Illmi. Episcopi

.....

CANCELLARIUS.

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